WORLD CALL

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OF RELIGION

Is There a Place for the Church College Today?

"—"

"Missionaries Are Agents of Denominationalism!"

"—"

The Amazing Story of Hazel Green

"—"

Why Make Religion Dull for Children?

v.13
1931

January 1931

15 Cents

When Is a Man Educated?

"Go learn what this meaneth"

By

JOSEPH FORT NEWTON

WHEN he can look out upon the universe, now lucid and lovely, now dark and terrible, with a sense of his own littleness in the great scheme of things, and yet have faith and courage. When he knows how to make friends and keep them, and above all when he can keep friends with himself. When he loves flowers, can hunt the birds without a gun and feel the stir of a forgotten joy in the laugh of a child. When star-crowned trees and the glint of sunlight on flowing waters subdue him like the memory of one much loved and long dead. When he can be happy alone, and high-minded amid the meaner drudgeries of life. When he can look into a wayside puddle and see something besides mud, and into the face of the most forlorn mortal and see something beyond sin. When he knows how to live, how to love, how to hope, how to pray—glad to live, and not afraid to die, in his hands a sword for evil, and in his heart a bit of a song.

WORLD CALL

TO INFORM THOSE WHO ARE INTERESTED: TO INTEREST THOSE WHO OUGHT TO BE INFORMED

Volume XIII *JANUARY, 1931* *Number 1*

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The contributors of articles, short sketches and glimpses of our world-wide work which appear in brief form in the second section of this issue are identified by their writings with the work of which they tell.

V.13
1931

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The First Page

OUR cover presents a familiar picture to many readers. It is a drawing of the famous tower on the main building of Bethany College, West Virginia, the oldest college of the Disciples of Christ and the one which virtually marks the birthplace of the Restoration movement.

WE ARE indebted to two of our splendid contemporaries for articles in this issue. *The Churchman,* the lively weekly of the Protestant Episcopal Church, graciously allowed us to reprint the article on "Why Make Religion Dull for Children?" (see page 15), which so colored our prosaic day upon reading its first line that we coveted the same delight for all our family. Then when we happened upon the article, "Two Pictures," in *The Missionary Voice,* the monthly publication of the Southern Methodist Church, and discovered that it was not only written by our own Mrs. Margueritte Harmon Bro, one of our former missionaries in China, but was in addition about our own Dr. W. E. Macklin, we knew that it must be passed on to a larger group which knows these two people intimately. Incidentally, in granting us permission to use the story, the editor of *The Missionary Voice* hands us some nice little bouquets and closes by saying of WORLD CALL: "It is by far the best magazine that comes to our desks."

ALL who met Principal William Robinson of Overdale College, England, at the Washington Conventions were captivated by his personal charm, his repartee, and his wisdom. His address on the program was a genuine contribution to the thought of the gathering. He was prevailed upon to reduce the mystifying notes from which he spoke to a more legible form and the result constitutes the article by him in this issue. Don't let the title scare you. Principal Robinson is profound but he is also very, very human and he is making religion and the God he worships as appealing and lovable to the rest of us as they are to him.

His trend of thought in this regard reminds us of that of another of his countrymen, the editor of *The British Weekly,* who commented in a recent issue of that paper on the act of Jesus in showing his disciples his wounded hands and sides. He said:

"We cannot say for certain what was our Lord's intention in thus uncovering his wounds. May it not, however, have been just this? May it not have been his own gentle, firm way of delivering these men from the isolation, from the selfishness indeed of a private grief? May it not have been his way of lifting up their heads, as though he had said unto them: 'Your grief is great. Life for you in these hours is not easy. And yet there is something deeper than grief, deeper than the utmost reach of life's assaulting things. There is peace. There is God. And lest any of you should think, and later on should say, that it was easy indeed for me to speak about peace, and to speak about God, because I was somehow different, behold (and he uncovered his wounds) my hands and my side.' Was it as though he were saying, 'My faith cost me *that!* Surely I have won the right to speak to desperate men!' "

WE HAVE been deliberately holding for several months the article, "Students and Social Barriers," in order to include it in this issue which deals particularly with our educational work. It came to us unsolicited and in a somewhat more lengthy form than it now bears but the heart of it we are delighted to give our readers as an excellent example of the result of applying the acid test to Jesus' teachings. Needless to say we are grateful to Mr. Minard for taking the initiative in producing the story.

AND still the editorial mail bag bulges bigger and bigger! For a time we were receiving more comments on Mr. Crain's "Listening In" column than any other one feature, but it seems now that our series of articles on "Are the Critics of Missions Justified?" is at least a nose ahead. This month the article by Mr. Huber (page 18) is so stimulating to provocative thought that we are preparing for a deluge of opinions bearing on it and the criticism it treats. Next month we plan to present an answer to the criticism, "We Should Christianize America First!"

WE HAVE been confronted several times lately with the question, in various guises, of how secular a religious paper should be. Back of it is the question of how much of the world should be allowed to creep into the church. We used to be lulled to sleep with sermons on our spiritual lives, on the condition of our souls, on word pictures of heaven. Now preachers are annoying us by bringing into our religious ken pictures of slums and the hungry unemployed, Negroes struggling against intolerable discrimination, babies born in dark tenements, factory girls and scrub women slaving for less than a living wage.

All of which reminds us that "Love thy neighbor" is easily said until we get down to the real business of doing it. Too many of us take our religion in the abstract. Professional Christianity is a menace against which we should all be on guard.

WORLD CALL

Camp-fire Vesper Services at California Christian College, Los Angeles

VOLUME XIII JANUARY, 1931 NUMBER 1

Being a Look at Birthdays and Barometers

TODAY twelve imposing bound volumes of WORLD CALL are piled high on the editorial bookshelves. They bear eloquent testimony to the round dozen of years this journal has been spreading the gospel of good will throughout the world. They are all years to which we can point with pride; years of steady development and glorious achievement; years of gradual gearing the message of a united task into the brotherhood's life; years of painstaking endeavor to answer the needs of our readers and of living up to the expectations of our growing list of friends. WORLD CALL had for its birthright the heritage of five splendid papers and together with them it has now laid the foundations of a journalistic tradition.

Nevertheless, we today "rely on tradition only as a place to start from, not as a thing to fall back upon."

"What an act of Providence it is," remarked an old lady, "that all the big rivers flow by the large cities." Almost as complacently we accept the fact that there is a missionary conscience in our brotherhood. "What an act of Providence it is," we might well say, "that our people are interested enough in our world-wide program to support WORLD CALL as they are doing." Just as the cities quite obviously grew in their places largely because the rivers flowed nearby, so our interest in the general brotherhood work is the result of reading just such journals as WORLD CALL.

We have said many times, and still stoutly hold to the position that the circulation of any journal is a barometer of the public's interest in the work it represents. Peculiarly the circulation of a religious journal is a barometer of the spiritual life of the communion it serves. As the missionary and benevolent compassion of a people fluctuates, so is there a corresponding rise and fall in the circulation chart of its journal.

While it is not committed solely to WORLD CALL to raise the spiritual fervor of the Disciples of Christ, the testimony of many ministers bears witness to its power to materially sway the missionary passion of their congregations. Hence, it is felt that a widespread and general raising of WORLD CALL's circulation would in the long run eventuate in a corresponding general lift in the missionary, benevolent and educational interest of our people. It is for this purpose that WORLD CALL Birthday Week—January 18 to 25—is being celebrated in hundreds of our churches. Pastors are realizing the value of an informed and interested church and are giving the utmost cooperation in making the week a glorious success. Write for information and free supplies. They will be sent to you cheerfully.

Overworking the Saving Sense

THE doleful cry of retrench! retrench! is in the air today. While to the farseeing individual the disaster of such principle if generally applied is glaringly apparent, there is danger that in the general confusion we might mistake it for the needed and sane policy of sound economy. The two are far from synonymous. In times of stress it is the mark of wisdom to eliminate the unnecessary. But there is a point beyond which retrenchment means suicide.

There are certain things in which we cannot retrench. Individually, we cannot retrench in the care of our bodies or the care of our teeth—and live to enjoy our retrenchment. No more can we retrench in the development of our minds, or allow our hearts to shrivel up within us. For society, the most foolish of all retrenchments at any time but particularly when clouds hang low on the way ahead, is in the field of education. Winds that blow from political quarters are bringing intimations that state educational appropriations are being cut. One great state university in the Middle West is losing its outstanding teachers because of this shortsighted procedure. President

Hoover in his recent message to Congress advocated economy but in the same message he advocated increased appropriations in essential matters.

The colleges fostered and supported by the church are in the same line of danger from the retrenchment cry. Already their budgets are cut to the bone. To force many of our colleges to make further economies is to make it impossible for them to continue, and the church will then in truth be killing the goose that lays the golden egg. Similarly, if we get penny-wise and pound-foolish and cut into our local missionary and educational budgets we are jeopardizing the very foundations of the Kingdom of God.

Straightening Out the Days

THERE is still some confusion in many minds regarding the new relationship of the Board of Education and the cooperative colleges to each other and to the churches.

Beginning last July, 1930, a new financial policy was inaugurated in our educational work. Now the Board of Education and the colleges are each making an appeal for support direct to the churches. Churches are now asked to place a definite amount in their budgets for the Board of Education and another definite amount for the college in the local area.

The two educational days observed already by our brotherhood will continue to be emphasized, although slightly altered in nature. Go-to-College Sunday in September has been enlarged to make it a "Youth Day" in the churches. The responsibility of the church to its young people will be stressed on this day and the work of the Board of Education, as the correlating force in this educational program, will be presented and an offering taken for the Board. Then in January, the second Sunday, which has long been known as "Education Day," will become the colleges' day, when the work and opportunities and needs of the local college will be laid before the churches and an offering taken for it.

Needless to say, WORLD CALL will continue to bring before its readers all developments incident to the observance of both days, and the colleges and the Board of Education will continue to cooperate to the fullest extent in the promotion of the entire program of Christian education. The adoption of the new policy of separate financing merely indicates a desire to strengthen the foundation of both the Board and the colleges through a closer touch with the churches and the church constituency.

Not Out Of Our Pulpits

ONE of the most famous and effective temperance lectures of a few years ago bore the title, "Not Out of My Bottle." It answered conclusively the contention of many people that there always had been and always would be drunkards on our streets.

The onward sweep of the Pension Movement shows the determination of our people everywhere that if, in the future, aged ministers are left in destitution, they shall not be out of our pulpits. If widows or orphaned children of ministers are forsaken in poverty, they shall not be out of our churches.

All good citizens are moving with energy and intelligence to eliminate destitution and poverty from all lives. We cannot hope to succeed universally at once, but this is Pension Year and we can put the Church of Christ definitely on the right side of this great movement *now*. The United States Government has said, "There may be destitution among people in general, but not among the soldiers or employes of this government." The telephone and telegraph companies have echoed, "Not among our people." The leading railroad companies have taken up the refrain, "Not on our lines." Four hundred industrial corporations have gone on record, "Not off our pay rolls." The public school systems of twenty-two states have declared, "Not out of our schoolrooms." The leading cities throughout the country have reechoed, "Not out of our fire houses or our police forces."

One by one the great religious bodies of North America have joined the chorus, "Not out of our pulpits." This is Pension Year for our own fellowship, and before it closes June 30, 1931, the final and perpetual answer to the spectre of starvation will be, "Not out of our pulpits."

The Home Missions Congress

AS WE go to press, the North American Home Missions Congress is coming to a close in Washington, D. C. A full account of the meeting will be given in the February issue but the significance of the "findings" of the group, which have already come to the editorial desk on a large newspaper size sheet printed on both sides, is of such moment that we covet for every reader the privilege of owning a copy for his unhurried study. Although we have no knowledge of the plan for distributing the report of the findings committee, a line dropped to the Home Missions Council, 105 East 22nd Street, New York City, will undoubtedly bring a copy.

The mere fact of a gathering such as the Congress, with its 800 delegates representing thirty or more denominations and associated organizations, is significant of a pronounced determination on the part of these groups to make America Christian, but when that meeting is dominated by a spirit of "comity, friendliness and open-mindedness," and when its comprehensive study includes all "social, educational and economic changes with which the mission program must be concerned," we see light on the way ahead for this broad land of ours. That such an atmosphere prevailed is indicated in the official findings; how thoroughly it penetrated into the group's unofficial life remains to be seen.

How "Human" Is Theology?

Putting Christian Content Into Higher Education

By WILLIAM ROBINSON

THERE are some people who will never discuss any subject seriously. They are permanently in the mood of the Baptist deacon who suffered from the ministrations of an intellectual pastor and who one morning prayed in the vestry, "Give us, O Lord, a day of intellectual repose." To rouse them from this mood is almost a superhuman task. There is no doubt but that many such people are to be found in the ranks of the ministry. They have no interest in "Christian content," which is really another name for Christian theology. There is a type of minister who boasts that the only thing he learned at college was patience and how to shave in cold water. No doubt in many cases this is true, but the amazing thing is that the minister should be prepared to boast about it.

Theology was once the queen of the sciences; she has long since become, and remains today, the Cinderella. There is no real reason why she should occupy this position, for in the past century she has made as rapid advance as any other science, but the great mass of the ministry is ignorant of the fact. If we are to show that the Christian religion has an equal claim to a place on the curricula of universities, colleges and high schools, we must raise it to the level of other subjects which find their place there, and show that it is equally worthy of intellectual consideration. And the responsibility for this rests largely with the ministry of the Christian church, and with the church which forges the machinery for producing the ministry.

What, after all, do we mean by education? Perhaps we can best describe it as a preparation for life. Or again, we may think of it as learning from past experience. The human being is the only creature which can, to any large extent, benefit by the past experience of the race or of the individual self, and is therefore the only creature capable of being educated. Whether we think of education as a preparation for life or as the process of learning to benefit by past experience, it is equally obvious that a purely secular form of education is inadequate. For religion cannot be excluded as an important factor in life, nor as constituting a very large part of the past experience of the human race. We may have an artificial form of life which temporarily excludes religion from its domain, but such artificial forms of life have no permanency in the history of the human race. Researches of anthropologists in the past two generations have

"These things we shall have to show as well as what Christianity means for the hereafter"

shown conclusively that man is naturally religious; and researches of historians have shown just as conclusively that civilizations and societies without any spiritual basis are doomed to disappear. No great civilization has ever outlived the demise of its religion, and we need not expect that our western civilization will be any exception to the rule. The ground on which we base our claim for the inclusion of religion in higher education is no silly or sentimental ground; it is none other than the fact that all purely secular forms of society are doomed to perish. Both Socrates and Plato saw this in their day, but their message was unheeded and the consequences were most fatal for Greek civilization.

EVEN the noblest creeds of social reform have no permanence unless they are rooted deep down in religion; for it is a fundamental law of our human life that "man cannot live by bread alone." Material satisfaction leaves him destitute and hungry, an exile in eternity. There have been many examples of the working of this fundamental law in human history.

I will take only two. In the last quarter of the eighteenth century in France, a group of noble men and women were banded together by a deep love of suffering humanity. They were determined to rid their land of poverty and human slavery. For the fact that they were great idealists with the noblest of passions we need no other witness than the gentle poet Wordsworth, who was intimate with them. But France of the eighteenth century was in the grip of rationalism and materialism. These men and women had a deep love for humanity, but it was not based upon the love of God. They went to work, but in less than two generations hate—not love—reigned supreme in France, and women and children had become so degraded, had so completely lost the finer feelings which make men and women other than brutes, that they could sit unmoved in the market places while the guillotine did its fatal work. So easily does love become selfish and turn to hate when it has no basis in God.

Matthew Arnold in the middle of the nineteenth century set himself the task of ridding England of terrible social evils in its mills and pits, especially the evil of child labor. He had not gone far in his task until he lost his faith in man and in God. (There is a subtle connection between our faith in man and in God.) He came to believe that all men were utterly selfish and that the ability of men to sacrifice on behalf of others did not exist. This loss of faith in men is beautifully described in the poignant phrases of "The Forsaken Merman." Then one day something happened to him as he paced the cloisters of Rugby School Chapel where his saintly father lay buried. As he thought of that great man, he came to see that his pessimism was all wrong. It was then that he wrote "Rugby Chapel" with its famous lines,

> Through thee I believe
> In the great and the good who are gone.

Through his father's self-sacrificing life he had come to regain faith in humanity. He gazed again upon the miracle of human sacrifice, the noblest quality of our race. Then he began to ask from whence came this miracle. Was it a thing of nature or was there some deeper cause? It is in the closing stanza of his poem "Morality" that we see he has solved the mystery and regained his faith in God:

> "Ah, child," she (nature) cries, "that strife divine
> Whence was it? for it was not mine.
> There is no effort on my brow.
> I do not strive, I do not weep.
> I rush with swift spheres and glow
> In joy, and when I will, I sleep.
> Yet that severe, that earnest air
> I saw, I felt it once—but where?
> I knew not the gauge of time
> Nor wore the manacles of space.
> I felt it in some other clime;
> I saw it in some other place.
> *'Twas when the heavenly house I trod*
> *And lay upon the breast of God."*

Selflessness, which after all is what we call love, derives from God and God alone. Society cannot exist unless a sufficient number within it manifest selflessness or love. Hence the absolute necessity for putting Christian content into education. To educate without religion is not only to give a biased view of life; it is dangerous for civilization.

In connection with higher education nothing is more vital than that we should understand what we mean by "Christian content." It is a disastrous thing that in a past generation Christian theology became divorced from life. It was further conceived of in static terms—something delivered in the long past having no relationship to things as they are today. There are still many Christian teachers who are afraid of modern knowledge and of clothing their theology in modern terms. They prefer the language of the day before yesterday to the language of today. But if we are to interest young folk we shall have to learn to speak the language of tomorrow, and we shall certainly have to be prepared to show them what is the relationship of theology to life, what are the social implications of our Christian faith.

We shall have to be prepared to show our young folk what Christian theology means for several problems of human life which are troubling their minds today. We shall have to show them first what it means for a just economic system. What has it to say about economic slavery, which is every whit as bad as the old form of slavery? Again we shall have to show them what it means for international good will and the abolition of war. Has not the "ripe time" come in the evolution of Christian morals for us to say definitely that war is un-Christian and unthinkable for Christian men and women? Neither must we shrink from showing them what our Christian faith means when applied to other great social evils, such as drink, gambling, slums, and a host of other things. We are not teetotalers because the early Christians were. To think like this is to be guilty of comity, a dreadful anacronism. But we are teetotalers because the great principle of selflessness which Jesus taught demands that we be so in a society such as ours. Such is the dynamic attitude as opposed to the static which we must pursue if we are able to win the young intelligent minds of our schools, colleges and universities. And one further thing we need to wake up to in this industrial age: We shall have to be prepared to show what Christian theology means for the preservation of beauty in our midst. Greed is fast exorcising beauty, not only in our cities, but in the countryside. Christianity has as much to do with beauty as with truth and goodness, and we shall have to pursue this line of approach in winning the cultured life of the new generation. And these things we shall have to be prepared to show as well as what Christianity means for the hereafter.

Beauty and Truth find expression in this Shakespearean offering by students at Drake University, Des Moines, Iowa

Is There a Place for the Church College Today?

By H. O. PRITCHARD

IS THERE a place for the church college in higher education in America today? This question is not so glibly or so easily answered as it once was. There are many people who are saying openly, and many more privately, that there is no place for such an institution. And it must be admitted that there are many factors and forces at work today which would lead to such a conclusion. The most important are the rise and spread of public education, the rise of the modern university, the rise of standardization, the rise of educational costs, the rise of new units in education, such as the junior high school, the junior college, the municipal university and the teachers' college, the rise of interdenominationalism and the decline of church loyalties.

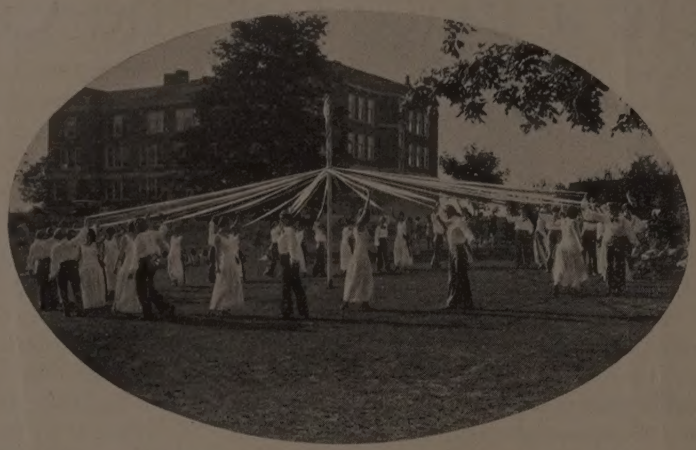
However, there is another side to the shield. First of all, there is the nature and the character of democracy itself. There could be no greater anomaly in a democracy than a completely standardized, formalized, secularized system of education. Democracy depends upon variety, change and experiment for its perpetuity. Someone has defined democracy itself as a huge experiment. One of the most ominous signs of our times is this vogue of mass production with all it means to the individual economically, socially, intellectually and spiritually. There is no place where mass production is more vicious than in education. That great prophet of democracy—who, by the way, was also one of the greatest educational prophets that America has produced—Thomas Jefferson, when establishing the University of Virginia and laying down the rigid tests of intellectual qualifications for entrance, gave utterance to a profound truth when he declared, "In a democracy there is nothing I fear so much as the under-education of genius and the over-education of mediocrity." Nothing could be more dangerous to the free spirit of democracy than a completely state-controlled system of education. We have yet to face squarely the implication of that possibility. That the tides have been running in that direction cannot be denied. But we have not thought through all that complete control of the state will mean.

For example, that pernicious doctrine of the complete and unquestioned sovereignty of the state, which is so rapidly gaining ground, contains within itself a menace not only to the Christian conscience but to the very spirit of democracy itself. There is a place in democracy for a wide variety of institutions, not only as to curriculum but also as to their support and constituencies. As a matter of fact, democracy demands it. It will never be fully known or recognized just how great a modifying and beneficial influence the educational institutions supported by the church have had upon American education, and it will be a sad day if, and when, that influence shall pass.

Along with this tendency toward the standardization of life, has been the twin tendency of over-specialization. Due to the pressure of our rapid material growth, the specialized vocations have had an enormous expansion. Much of this specialization has been good, but

too much of it has been of a narrow and limited sort. The cultural and liberal elements have been all too lacking. We have let the technical master us. We have become the victims of our own machines. Now all the vocations are becoming overcrowded. They all have their bread lines. There are abundant statistics in proof of this assertion. The demand now is not for numbers but for quality, and only those with the best minds and the best training will be in demand in the future. This means that what we call "liberal arts" are going to have even a larger place in higher education. In addition to this there will be smaller units with individual attention and opportunity. Already some of the largest and oldest universities are breaking up into smaller units. More than a hundred colleges—most of them church colleges—are today conducting experiments in the direction of intellectual, cultural and spiritual development of students. There are many indications that we are at the dawn of a cultural awakening. This means an increased opportunity for the Christian college; for it is still more important to make a man than it is to make a mechanic, and it is still true that, after nineteen hundred years, "man lives not by bread alone, but by every word that proceedeth out of the mouth of God."

Musical appreciation is developed in our colleges through such organizations as this Men's Glee Club of Butler University, Indianapolis



Winding the Maypole at the Annual May Day Fête, William Woods College, Fulton, Missouri

Along with the standardization of life and this emphasis upon the specialized has come also a process of secularization. Perhaps it would be truer to fact to put it the other way around and say that the secularization process has brought with it these other tendencies. Our emphasis upon things, our desire to possess things, our hectic quest for new things, our love of comfort, ease and pleasure, our disdain for established order in government, our neglect of the spiritual verities and our irreverence for the sacred things in religion are the outward symptoms of this inner secularization which has been overtaking us like an insidious disease. And what is more, this disease has been spreading its fibrous growth into every part of our contemporary life. Multitudes today are believing that they can live happily, usefully and worthily without observing any religious rites, or by having any connection with any religious institution. Even the idea of God is being relegated to the limbo of superstitions. Not only is the church and the institutions which it fosters and supports face to face with this kind of secularism, but even Christianity itself is challenged by this new paganism which characterizes our times. A Chinese Christian professor while attending the Jerusalem Conference declared, "While Christianity is making inroads into these religions from one side, these religions are suffering a great deal more in the rear from a group of new enemies who have advanced so far into their territory that, for all practical purposes, Christianity must ignore the incapacitated ethnic religions and think of its frontier work in terms of what it will have to do with these

(*Continued on page* 26.)

Clear vision and steady aim are developed at Culver-Stockton College, Canton, Missouri

Students and Social Barriers

How One Group Overcame Them

By HERBERT L. MINARD

PEOPLE have a growing tendency to expect something new from California—and especially Southern California. This year a new system of education was introduced at California Christian College in Los Angeles to further its opportunity for real usefulness. A survey of orthodox educational systems revealed that the main objectives seemed to be to train the students to make a living. This was far afield from the thought of one who spoke in terms of an abundant life. Accordingly the faculty began a reconstruction of its teaching method with the result that a student is now trained in the art of making a life as well as a living.

Somewhat as an accompaniment to this new academic policy has been an innovation in the social life of the institution. Here has come the real test of the teachings of Jesus. The question arose: Is it possible for a native-born American to mingle upon a social plane with those of different skin, color and ancestry?

When fraternities and sororities were definitely given a place in the college social life in April of the current year, a group of men decided the answer to the above question affirmatively. The result was Chi Phi Omega. Before entering into the actual work of organization a careful survey of the good and evil points of social groups was made. On the evil side were found the following: a tendency to place one's own group above all others and the institution of which it is a part; the development of an attitude of snobbery and, in a very definite degree, a social caste system; the practice of race discrimination. The only logical step to offset these obstacles to social life in a Christian way was to implant the Christian standard in their place. This was accordingly done.

The first problem of keeping the organization subservient to the institution was easily accomplished. Provision was made in the constitution of the group to provide for active participation of the membership in all phases of the college life. This was furthered through a careful selection of charter members, taking at least one from every department of the college life. The original membership included leaders from the religious, literary and dramatic, music and art, academic and athletic avenues of the college community life. To illustrate how powerful was the appeal of such a program, the charter list included presidents of four campus organizations, three editors of campus publications, three members of the varsity debate squad, the captain of the 1929 football varsity, and nine members of the Varsity Club.

The second problem was not so easy. Any group is apt to develop a prejudice in the minds of its members in its favor. However, the solution was finally achieved through the elimination of a number of features common to fraternal groups. A number of groups through "hazing" or similar humiliating processes engender in their initiates a spirit of antagonism to all other groups. First of all, Chi Phi Omega struck out all such forms of initiation and left only a simple but impressive formal ceremony for candidates of membership. As a protective measure care was taken in the selection of members. One of the requisites placed upon all candidates was that of having to show a definite purpose in life and a developing tendency to reach that destination.

THE problem of race attitude ought to have proved, said some, a stumblingblock. The writer was sitting in a recent evening meeting of the fraternity when the sergeant-at-arms opened the door and the members rose as one to greet enthusiastically a latecomer. It was none other than Rihei Numata, graduate of California Christian College, and Japanese poet and writer. Numata walked from the graduation platform to the office of editor of the Los Angeles *Japanese American Daily News*. In a few months after his presence in the editor's chair the *Daily News* had added one thousand readers to its list. Accordingly, race became no barrier for membership in this distinctly Christian fraternity. The same requirements—that a man be earnest in his desire to build a successful life and to serve his Alma Mater—held true with all colors of skin.

To prove the sincerity of its position the membership chose as its first secretary a Negro student, James McFarline Ervin, son of President Ervin of Jarvis Christian College, Texas. Every member had looked up to this man who excelled in courtesy and who possessed real ability as a scholar and writer.

The problem of answering the need of a storm-swept world, wearied by the insistent demands of class and race misunderstanding, will be solved only when a consecrated and trained Christian leadership, awake to the importance of Jesus' teachings, goes from the doors of our colleges determined to build a life of service as well as to make a living. May other institutions the nation over catch this living torch from California.

Henry Barton Robison

"Those who are . . . . imparting knowledge, instilling ideals, creating moral fiber . . . . are the real builders of the Nation, the Church, and the Kingdom of God."

(See opposite page)

Men Who Make Men

An Appreciation of Henry Barton Robison

WHEN William Thomas Robison and Elizabeth Elder were married half a century or more ago they settled on a farm near what is now Auburn, Georgia. It was a new community in which the pioneer state of society predominated. In due course of time four sturdy boys came to bless the Robison home, the youngest of whom was named Henry Barton. It was a rough and intemperate community—so much so that the father removed his family to his own boyhood community in Oconee County, Georgia, where local precinct prohibition had been adopted by a majority vote of the citizens.

About the time that Henry had finished his elementary school work and was thinking of trying to secure further education, Tom Foster, who had been educated at the College of the Bible at Lexington, Kentucky, came into the community to become the pastor of the Antioch Christian Church. Tom Foster had a keen interest in the young people and encouraged every likely young man to study for the ministry. He took a special liking to Henry and urged him not only to enter the ministry but to get a thorough preparation for it. In a short time Henry Robison announced to his parents that he was going to college to learn to preach. His father promised him $500 and with a part of this and $25 borrowed from the ministerial education fund that a few earnest church members of the state of Georgia were supporting, Henry started to the College of the Bible at Lexington, Kentucky. He sold books in the summer season, taught school in his native state four summers, borrowed largely from the Kentucky education fund, and taught a class in college during his last two years. In 1893 he graduated from Transylvania College with a B.A. degree and with a classical diploma from the College of the Bible. He remained with Transylvania and took his Master's degree in 1894. The next year he was elected an instructor on the faculty, where he taught for six years. He soon paid back all the money he had borrowed, but before it was entirely repaid he pledged $100 for the new College of the Bible building. Within two years of his graduation, with the help of a hundred-dollar gift, he organized the Georgia Education Society and secured a charter from the legislature, the purpose of which organization was to help worthy young men and women secure a college education.

In 1901 he entered the University of Chicago, where he spent three years in classroom work and three more years in research, finally obtaining a Ph.D. degree in 1907, with his major in New Testament and his minor in Old Testament.

After graduating from the University of Chicago he was pastor for two years at El Paso, Texas. His church bulletin took the second prize at the Centennial Convention in 1909 for the best statement of the mission of Disciples of Christ through the century. There followed a pastorate in Mobile, Alabama, from which he was called to the leadership of the department of religion and professorship of New Testament in Culver-Stockton College at Canton, Missouri. Here for twenty years he has labored incessantly for the purpose of training ministers for the Christian church.

Wherever one finds a student who has stayed in Culver-Stockton College for any length of time during the past twenty years, he will always find a staunch friend and ardent admirer of Professor Robison. It is the universal testimony of these students that he has given them a new view of life, a new appreciation of what Christianity really is, opened up new fields of thought and new avenues of knowledge of which they were unaware, deepened their Christian faith and taught them to love and appreciate the things that are most worth while. They all agree that he is a loyal friend, a devout Christian gentleman, and a great teacher.

BUT he has not confined himself to teaching alone, for he is the author of several biblical studies of permanent value. Mrs. Robison has been a constant companion and a true helpmate to her husband. She takes an active part in all the social and academic affairs of Culver-Stockton College. For many years she has been president of the Women's Missionary Society of the Sixth District of Missouri. Two children have been born to Professor and Mrs. Robison—both daughters. The older, Mrs. Amy Jean Sarvis, is teaching with her husband in Osaka, Japan; the younger, Georgia, with the M.A. degree from the University of Chicago has been a fellow in Columbia University and is now in Paris doing research work in Modern European History on a fellowship from the American Association of University Women.

It would be difficult to overestimate the work and worth of a man like Henry Barton Robison. These college teachers do their work in quietness, without bluster and ostentation, and many times far removed from the noisy marts and market places of the world. But it is they who are the real builders of the nation, because they are imparting knowledge, instilling ideals, and creating moral fiber, out of which all truly great enterprises are built, and without which all our show and pretentions come to naught. They are real builders of the Church, of the Nation, and of the Kingdom of God.

The Amazing Story of Hazel Green

By JOY F. TAYLOR

A glimpse of the mountain scenery near Hazel Green

THIS is an almost unbelievable story. It is about a new piece of adventure at Hazel Green Academy, that school started by our Christian Woman's Board of Missions in the mountains of Kentucky where there were no schools fifty years ago. But it is also the story of a southern boy whose heart yearned to follow in the steps of Dr. Royal J. Dye and Ray Eldred, but who found the fulfillment of his dreams in the challenge of our mountains.

Henry Allan Stovall is the boy. He worked his way through Transylvania College by acting as night watchman in a mill. The five years since his graduation he has given to the schools at Livingston, Tennessee, and Hazel Green, Kentucky. A quiet endurance for which he has to thank a clean life and sturdy, strong body has been responsible for his ability to carry on as principal during these last hard months at Hazel Green.

In October, 1929, while Mr. Stovall was away in the state of Virginia, he received a telegram stating that the best building on the Hazel Green campus, the girls' dormitory, had burned to the ground. Hazel Green is miles from a railroad with roads almost impassable in winter, which was not many weeks away. Imagine, then, the consternation which that news brought to the young principal. Add to this the fact that there was no assurance of any money for a rebuilding program. In a daze he returned to Hazel Green. But the teachers in the school, many of them graduates of our colleges, with years of service ranging from two to seventeen years, met him at the entrance to the campus with smiles, jokes, and brave assurance. Only one day of school had been lost. Few belongings were left to the teachers and students who roomed in the burned dormitory, but they meant to carry on, and they did.

Now the stuff of dreams is usually rather intangible. The dream of Mr. Stovall had been for a gymnasium and social hall for Hazel Green Academy. You may see what a practical dreamer is this young principal when I tell you that timber worth $1,000 was seasoning on the campus to fulfill his dream. It had cost nothing, for it had been logged for the owner, who received half, the other half being the share of the school. It must have been with a little pang that Henry Stovall saw the stuff of his dreams converted into a temporary dining room and kitchen which had been a part of the dormitory.

A telegram from the home missions department of the United Christian Missionary Society stated that $30,000 in insurance money was available for a new building. "Well, that is something," said Mr. Stovall, "but $30,000, after all, will build only another fire trap." He sat down and began to figure. Now when Youth and Consecration begin figuring to do the will of God more perfectly, it seems that wisdom greater than its own always gives inspiration to do the impossible.

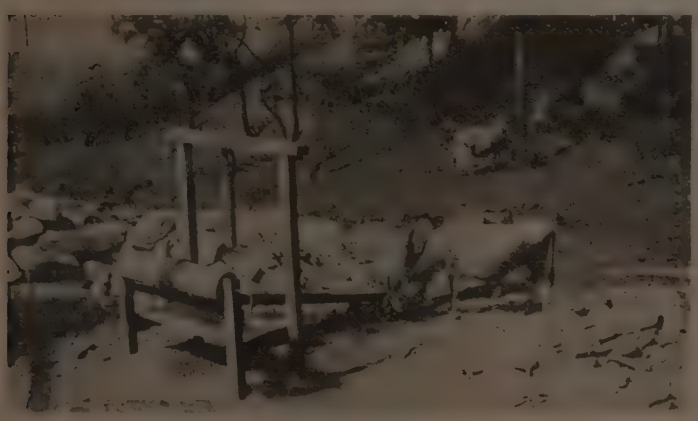
First of all, it was decided that the administration building which had been erected in the gay nineties, could be remodeled very nicely into a girls' dormitory. This would make it possible for the $30,000 to be applied toward a new fire-proof administration building in which the auditorium and social hall could be converted upon necessity into (oh, joy!) a gymnasium.

Laying the floor of the gymnasium in the new administration building at Hazel Green

The timber story begins with a cow and a burned-out sawmill. Mr. Stovall found a mountain man who had an excellent piece of timber which he was willing to "swap" for a Jersey cow worth $125 plus $20 in cash. Unable to clear it himself, he was jubilant over the

trade for the sake of a brood of small children. This timber afforded fully one-fifth of the total amount needed. A contract was made with the owner of a small sawmill to start work on this bit of land. But three days before he was to begin sawing, the man's mill burned to the ground, leaving only the metal parts. Again the pencil went to work. They had contracted with the man to saw 260,000 feet of lumber at $4.50 a thousand. Said Henry Stovall to himself, "Mr. Nickell, head of our industrial department, is a clever man with tools. I wonder if he and I could not rebuild that sawmill." The quiet Mr. Nickell was called into consultation. After looking over the ruins he said, "Ask the owner what he wants for it." The owner was satisfied to receive $200 for the remains of his mill, and incredulously watched the two men who had bought it as they measured and figured away. Well, to make a long story short, $150 repaired the mill and $65 was saved by pouring the new "babbiting" themselves. (Don't ask me what "babbiting" is, but from the note of triumph in Henry Stovall's voice, I judge that it was quite a "stunt.")

Three times that mill was torn down and moved to follow the receding timber line. During the seasonable months of 1930, 260,000 feet of lumber were sawed at an average distance of fifteen miles from Hazel Green, much of it being felled and sawed as far as twenty-five miles away. Getting it over the mountains and through the tortuous road to Hazel Green was no small job. Some of it was no mean timber,



The new 280-foot well at Hazel Green which came in just two days before all other wells in the town went dry

the largest log measuring fifty-two inches in diameter. And when you figure that many of those big logs were "bluffed" three times, you can understand the pride with which this statement could be made. Being compelled to express my ignorance of the term "bluffing," I was told that it meant snaking logs down a mountain side with steep drops, in fact, often sheer precipices. One log took the entire afternoon to get to the bottom of the mountain, where it was necessary to hitch six mules to it to move it on to the mill.

It was a matter of justifiable pride to state that it would have cost $50 a thousand to have the same quality of timber bought and delivered on the grounds, while this cost was reduced to $22.50 a thousand, as an average, for all of the timber cut, sawed, and hauled.

Some mule—but mostly man-and-boy-power crushing clay and mixing brick "dough" at Hazel Green

Now comes the story of the 400,000 bricks that were burned for the house that Henry is building (apologies to Mother Goose). The idea came with the sucking of wagon wheels deep in the yellow clay of the Kentucky mountain roads. It must be a wonderful feeling to go around the world in search of diamonds, only to find an acre of them in your own back yard, but when it is bricks that one wants, it is just as wonderful a feeling to find that under one's feet on the campus is just the kind of clay for first-class brick. The contract was made to have the clay made into brick and burned for $10 a thousand. Again the pencil went into action to figure that if the school furnished the roofing for the kiln, wood to burn the brick, and water to mix with the clay, that many of the precious dollars would be saved. The Chevrolet went bargain-hunting to find scrubwood, which was bought at 35 cents a cord in the wood. It cost 85 cents to have this cut and hauled in the trucks belonging to the school to add to the piles of furnace lengths steadily rising as the result of the work of twenty-two men for approximately twenty-two days.

The story of the chickens is attached to the problem of finding a sheet-metal roof for the kiln. A hint from the office in Indianapolis brought to the campus twenty-six hundred one-day-old chicks, given outright by the Blue Mount Hatcheries of Mr. Atz at Milltown,

(*Continued on page* 44.)

Prohibition Takes Stock

By JAMES A. CRAIN

THIS article is written in Washington, D. C., in the middle of the second week in December. There is in session here this week the National Temperance Council, the Association of Organizations supporting the Eighteenth Amendment, the Wickersham Commission, and the "National Constitutional Convention," a group of Wet organizations, except the Association Against the Prohibition Amendment, seeking to work out a common program. In addition to all this, Congress is in the opening days of the short session. There is everywhere the usual claim and counter-claim of propaganda of both Wets and Drys. What is the real situation with reference to Prohibition? The writer has been a lifelong Dry who still believes that Prohibition is a decided improvement over the old saloon days, but candor compels him to face facts which may not be pleasant but which have the advantage of being true.

First: No intelligent Dry will deny that the Wets have made important political gains during the past two years. The million dollars which the Raskob-DuPont-Sabin group planned to spend in 1930, as brought out in the Senate Lobby Investigation, has borne some fruit, but not as much as had been hoped for by its sponsors. According to their own claims they will control 19 votes in the Senate and 146 votes in the House of the next Congress, which meets in December, 1931. This is approximately one-fifth of the Senate and one-third of the House. True, they have elected some influential personalities, such as Morrow of New Jersey, James Hamilton Lewis of Illinois and Bulkley of Ohio. The Drys must not delude themselves with the excuse that the Wets are only regaining ground lost in the Hoover landslide of 1928. Not only have they gained ground politically during the past two years, but they are actively planning now their 1932 campaign. Their strategy includes the elimination of President Hoover as a candidate for reelection, if possible, and in this enterprise they will undoubtedly have considerable help from within the Republican party. Failing in that, they will attempt to put a Wet plank in both the Republican and the Democratic platforms, or at least to prevent the insertion of a Dry plank. It is suggested in some quarters that the Raskob-DuPont-Sabin group will encourage a Progressive Republican split in the Middle West, while former Senator James W. Wadsworth leads a bolt of the irreconcilable Wet Republicans in New York.

Second: A still more important change is taking place in the realm of public opinion. In some quarters it is popular to be Wet. The public mind is not formed by intelligent study of facts, but rather by mass movements in what passes for thinking in the crowd, currents created largely by newspaper headlines, movie plots, popular weekly magazines and street talk. The Wets have almost completely captured this field and are using it against Prohibition. The attitude of certain newspapers and press associations is illustrated by a story told to me a few days ago by Representative John Cooper of Youngstown, Ohio. A newspaperman called upon him at the Capitol a few days ago and asked him about Prohibition. He replied that the Eighteenth Amendment is in the Constitution and will remain there "until your whiskers grow down to your shins." "But what about these referendums?" the newspaperman asked. "Oh, let them have their referendums!" Mr. Cooper replied. The following day every daily newspaper in his district carried a story with the headline, "CONGRESSMAN DRY FOR SIXTEEN YEARS DECLARES FOR REFERENDUM." It cost Mr. Cooper $20 in telegraph tolls to deny the story.

Third: Wet strategy does not envision immediate success. They have no expectation of repealing Prohibition for five years at least. There is a story that Representative Andrews of Massachusetts has taken considerable abuse from the Wets during the past week for introducing a bill providing for immediate repeal. Their plan is to wear down Dry strength by concentrating in states where they can secure a popular referendum either to repeal the state enforcement act or to advise the state legislature of public opinion as to Prohibition. Since the Drys have either advised their people to stay out of such campaigns or have been divided on the subject, it has been easy for the Wets to win most of these referenda. Whether binding or non-binding, such a victory can be capitalized by the Wets to paralyze local enforcement and to represent as a mandate to the state's representatives in Congress. The Drys can no longer ignore the effect of such victories in New York, Massachusetts, Illinois, Wisconsin, Montana and Nevada.

Fourth: There is ample evidence that the Wet campaign is sponsored and financed by certain large financial interests for selfish purposes. The Association Against the Prohibition Amendment, which is the principal Wet organization in the field, is so closely connected with the DuPont interests that Senator Robinson of Indiana, during the Senate Lobby Investigation, branded it as a "DuPont subsidiary." Reports filed with the clerk of the House of Representatives in July, 1929 showed that the three DuPonts

(*Continued on page* 40.)

Why Make Religion Dull for Children?*

A Modern "Old-Fashioned" Mother Discusses the Crime of Creating Boredom

ANONYMOUS

"MOTHER, don't you think the Lord must be pleased to see me gobbling up this cereal?" This enquiry, called after me at breakfast time by my five-year-old daughter, and accompanied by much scraping of spoon upon porridge bowl, brings to mind a most interesting article that I read some months since, written by a modern—oh, very modern!—mother, and dealing with the difficulties encountered in her effort to make the Bible and "religion" interesting and attractive to her twelve-year-old son. The burden of her complaint was that the Bible stories themselves were uninteresting from a literary standpoint—and what is uninteresting is uninspiring; the miracles, as they stand, were of course impossible—but when presented in a new style Bible story book, carefully "explained" and reduced, as it were, to lowest terms, they were worse—they were dull. God was dull. Jesus was dull. How, pray, was one to interest one's son in what he refused to find interesting?

My own son is seven. Said he quite matter-of-factly last spring while engaged in the task of clearing a garden spot for himself, "I'm getting awful strong, but I don't know of any boy but Jesus that could lift up *this* rock!"

The perplexed mother of my essay is undoubtedly a clever woman—highly educated, if one is to judge from the aptness and erudition of her quotations; I suspect her of having a Ph.D. degree in distinction to my modest A.M.; she is very modern in her point of view, while I remain in many respects obstinately old-fashioned. Yet she finds herself nonplused when she faces the task of presenting intensively to a twelve-year-old boy "religion" as such, and ideas of God and Jesus Christ, who are apparently—shall I term it strangers?—enough to require a very careful introduction to arouse in him any sense of interest or friendship. Exciting presentations of the stories should be available, I suppose—"gripping" is the word used in the movies, isn't it?—in order to concentrate the wandering attention of the young!

But in our house, the Lord watches us approvingly while we gobble our cereal. In our garden, the little Christ could do the hardest things, if he happened to be there!

*Reprinted from *The Churchman*.

"Guidance" by E. Delapanche

I admit most whole-heartedly that an indifferent attitude toward "religion" and things spiritual in general is widespread among young people today; but I feel sure that it isn't so much the fault of the age in which they live as it is the result of basic weakness at the start. When you come to think of it, boys and girls do not as a rule demand that fathers and uncles and familiar friends in general appear "interesting" and heroic to them when they reach a reasoning age. They simply love them and take them for granted as they always have done unless they are given very good reason to do otherwise. And it is here, in my opinion, that early religious training comes in; and by "early" I mean *early*—two or three years. For some reason or other, religion seems to form the Waterloo of many

parents whose record in the rearing of the younger generation is in all other respects exemplary!

My daughter referred her porridge-downing feat to the approval of God. Irreverent sounding, perhaps; but she loathes porridge, and was performing nobly a painful duty in the interests of improving her health. The family doctor had said it would make her cheeks red; the specialist had assured her that it would make her beautifully fat; Mother had been applauding the disappearance of each hated spoonful. Ergo, wouldn't the Lord, who though unseen is to her as real a Personage and as much interested in one's welfare as any number of parents and doctors, also be delighted? Of course! His oversight and interest are taken for granted, along with the care of the parents and physicians aforesaid, and always have been since she has been able to talk and be read to.

The Christ my children know best so far is a little boy. They know of course that he grew up and "ministered"; they have heard of the Crucifixion, but it has been touched only lightly as yet; they know of the Resurrection, but his childhood is the most vital. He is somewhat older than they are, and has been endowed by them—not by me—with all the best attributes of childhood. He can, as my son admits, perform great feats of strength, run faster, wouldn't mind falls, cuts or bumps, *wouldn't cry!* From their earliest days they have known that he is beyond humanity, but have forgotten the telling of it. They simply accept the fact. And he is very real. . . .

Christmas last year was an unqualified success. Everything was just right, it appeared, from the doll house to soap goldfish, from erector to loop-the-loop. Said one child at bedtime, "We've had the best Christmas today of anybody—'cept Grannie. She's having the bestest time, of course."

Grannie had died not long before, gone away beyond the range of loving little eyes; but somewhere, freed from lameness and earthly disabilities, she is having "the bestest time."

And that is all. When they come to have more formal training, the ground work will be solid there—love, friendship, interest and a "bestest" time to come. The Boy Christ grows up, fears neither hardships of wilderness and sea, nor the nails in hands and feet. He performs the task laid out for him, steadfast to the end, even to the cross and death; and goes in blinding glory where they too may follow if they will and if they try. I do not think that they will find him dull!

I said that I was old-fashioned, didn't I? And it is because I know so well some of the advantages of that state that I began so early upon the task of making my boy and girl old-fashioned, too. Their father is not old-fashioned; he is modern, sophisticated and skeptical; and when, not long ago, we stood side by side at an open grave, I realized that we were seeing different things. He saw before us an ugly fresh hole in the ground into which icy, wind-driven sleet was falling, while I saw a gate that had opened to let one pass.

It is bitterly hard to see only the hole. And I want the children to see the gate.

"Here is a man!"

I. J. Cahill Comes to Headquarters

FOURFOLD recognition of merit is manifest in the election of I. J. Cahill to follow Archibald McLean and Stephen J. Corey as first vice-president of the United Christian Missionary Society.

In notable pastorates at North Fairfield, Kenton and especially Dayton, Ohio, he proved himself a genuine minister of the gospel. This is still the ruling passion of his life. By electing him the Washington Convention honored the entire ministry of our people.

"To him that hath shall be given." The pastorate led to the state secretaryship. Mr. Cahill is known chiefly by his twenty years of service as secretary of the Ohio Christian Missionary Society. His election is a recognition of the importance of the state missionary organization in the cooperative life of the brotherhood. Ohio leads all the states in annual offerings and in endowment for state missions and, by a wide margin, in contributions to the United Christian Missionary Society. Proved executive ability there caused the executive committee of the Men and Millions Movement to borrow him from the Ohio Society in 1918 to manage the organization of the entire brotherhood by counties for the Emergency Drive that completed the success of that great movement. Most recently he has been prominent in the establishment of the Pension Fund. All of this eminently successful experience was taken into account when he was elected by the United Society. To give the new task the fulness of his powers and the utmost of his time he has resigned as trustee of the Pension Fund as well as secretary of the Ohio Society.

Last and first, Mr. Cahill's promotion signalizes the brotherhood's conviction that, "Here is a man!" Modest, quiet, gentle, like his Master, "He does not strive nor cry aloud"; but strong, brave and wise, the cause he champions never yet has failed.

Churches Enacting a Moral Miracle

By W. R. WARREN

THE telegraphic reports on the Pension Fund canvass in all sorts of churches, in all parts of the country, as they are published in the church papers, give only a faint intimation of the extent and power of the Pension movement. Fuller knowledge of what is being accomplished, and how and why it is being done, shows this to be a sublime chapter in the history of Christianity.

Previous continental campaigns for church causes have gone forward to success in favorable times. This is advancing in the midst of depression. Each congregation at some time in its history has had a mountain-top experience—in a revival, in the dedication of a new building, or in the sending forth of one of its own children as a missionary. Now we find churches, large and small, in all parts of the country, achieving their goals in a movement of sublime unselfishness that covers the entire brotherhood.

The oversubscription of the goal in the University Church, Des Moines, Iowa—$16,509.61 pledged where $12,000 was asked—was inevitable when a vigorous young business man, H. A. Bruner, followed C. S. Medbury's powerful presentation of the cause from the pulpit with the enlistment and careful training of 80 canvassers, and the repeated distribution of effective printed matter to every home.

ONLY the most powerful and the most deeply religious motives could have moved the officers of the First Church in Springfield, Illinois, in accepting the goal for that historic congregation, to resolve solemnly, not only to make a thorough canvass of the congregation, but to obligate themselves for the entire amount of the goal if the canvass should fall short of the mark.

Can one wonder that the Ninth Street Church, Washington, D. C., should joyously and fully provide its goal, remembering F. D. Power and E. B. Bagby, appreciating Geo. A. Miller, C. R. Stauffer, and B. H. Melton, and determined that the successions shall not fail?

The Euclid Avenue Church in Cleveland, in addition to the other handicaps of the year, had given a large swarm of members to the Shaker Heights Church, but among its glorious memories stood such apostolic figures as Jabez Hall. Renewed in its mind was the tragic paralytic stroke of J. Z. Tyler. Crowning all its hallowed experiences was the long present ministry of J. H. Goldner.

One of the earliest churches to provide whole-heartedly for the full goal suggested was the First Church, Los Angeles. Its present minister, Warren Grafton, is one of the youngest in the brotherhood to hold such a place of responsibility. He will have no direct benefit from the $8,000,000 fund, but he and the congregation belong to the brotherhood and are doubly mindful of that fact, since the membership of the church is drawn from all parts of the continent.

It is much the same in the churches of Dallas that have taken noble and notable leadership in the Pension movement. They are memorializing a glorious ministry, both there and elsewhere, and undergirding a ministry of extraordinary power, which they have not produced themselves but drawn from the brotherhood's body of ministers.

FAIRLY and heroically representative of the movement everywhere was the action of the officers of the First Church, Louisville, Kentucky. It is well known that E. L. Powell, the eminent minister of this church for forty-two years, suffered a stroke of paralysis that left him physically helpless, but mentally and spiritually alert. He is tenderly cared for by the church that honors him as its pastor emeritus. As the church continues his salary along with that of his honored and brilliant successor, Homer W. Carpenter, it also leads in honoring our entire ministry of the past. And this it does, although the proposal to contribute $20,000 to the brotherhood's $8,000,000 fund came before the officers of the church on the darkest day in the financial history of Louisville.

TIME would fail to tell of Birmingham, Alabama, and Jackson, Mississippi; of Wichita, Kansas, and Sarasota, Florida; of Corlett, Ohio, and Snohomish, Washington; of Covington, Kentucky, and East Palestine, Ohio; of Toronto, Canada, and Brumley, Missouri; of Winfield, Louisiana, and Owosso, Michigan; of Hamilton, Ohio, and San Benito, Texas; of Vincennes, Indiana, and Windsor, Canada; of Butler, Pennsylvania, and Kinston, North Carolina; of Texarkana, Arkansas, and Lakeland, Florida; of Ballard, Washington, and Okmulgee, Oklahoma.

With the first million of the eight secured, four more clearly in sight and plans approved that fairly promise success by June 30, 1931, the Trustees on December 12 released the United Christian Missionary Society from further responsibility for Ministerial Relief and notified ministers and churches to begin paying their dues of 2½ and 8 per cent respectively, on the ministers' salaries, January 1, 1931. As soon as 2,000 of those who have agreed to do so have begun paying, all benefits will become operative except the age retirement pensions. These will start August 1, after the campaign is completed.

Are Critics of Missions Justified?

"Missionaries Are Agents of Denominationalism!"

By ALLAN REED HUBER

E. STANLEY JONES in his book *The Christ of Every Road* surmises that when Adam and Eve were leaving the Garden of Eden after their unhappy experience and failure, Adam turned to Eve and said, "My dear, this is an age of transition."

Many Filipino leaders and missionaries are saying the same thing to each other today. After long years of denominational rivalry some of us are convinced that if we ever meet the crying needs, ever accept the world's greatest present challenge, we must face the task together as a united group of Christians. When one is drowning he is not particular what kind of boat draws near to throw him a life line. This same thing holds true with suffering, spiritually starved humanity. In the Philippines the Roman Catholic church still holds the imagination of the masses by her ostentatious parades but does little or nothing to improve moral conditions. Thousands have turned from this age-old church with a sickening feeling of despair. Soul hungry they are seeking for a church that will meet their spiritual needs and give them the moral stamina necessary to face the issues of life. This is the great opportunity of evangelical Christianity which cannot be taken advantage of adequately except by a united approach.

This series of articles was inaugurated in the November issue with the full realization that we have much to learn from our critics. Indeed, missionary leaders, as leaders in other fields, would be untrue to their trust should they shut their eyes to any situation. We are happy, therefore, to have an active missionary on the field, who himself sees some justification for this criticism, make reply in an article which was prepared, however, with no thought of its serving as a direct answer but simply as a statement of the situation in one field.

So the old days of denominational emphasis on the mission fields are passing and a new day of constructive kingdom building by means of a cooperating group of churches is at hand. Those of us who are laboring in the Philippines thank God and take courage because of the new spirit that is being manifested today. As we study the evidences of the new spirit we think of Union High School and Union Theological Seminary in Manila where several hundred young people from our various Evangelical churches study together and learn to appreciate each other; the Mott Conference that gave birth to the National Christian Council which is one of the greatest steps in the right direction that the churches out here have ever taken; the Barklay Conference where representatives from all of the major communions came together and pooled their knowledge to make a survey of the religious program of the churches and to determine ways of meeting the greatest needs; and the Interdenominational Daily Vacation Bible School Conference which was largely responsible for the great progress made during this past vacation. These are a few evidences of the new spirit that is now operative among the Evangelical churches in the Philippine Islands.

When the various communions first came to the

Union Theological Seminary, Manila, Philippine Islands

Philippines they each came to evangelize the whole country. The result was much overlapping and waste of money and energy. Finally the largest communions agreed to certain territorial lines. This made for efficiency and for a more general presentation of the gospel. Instead of all of the various communions establishing churches in one district and carrying on an endless and wasteful competition for souls, they spread over the Philippines and each group accepted responsibility for certain sections or provinces. In this way people were given an opportunity to embrace Christianity who would never have heard the gospel in the old way. It is because we Disciples of Christ were at first so scattered that we have not been able to build up solid Christian communities or bring our churches to self-support.

Representatives of Disciples of Christ in attendance at the Ninth National Convention of the Philippine Council of Religious Education, Manila, November 8, 1929.

Concentration is an absolute necessity in the Philippines if we are to build a church strong enough to solve such community problems as gambling, usury, liquor, sex immorality, class distinction, graft, ignorance and poverty. These things are sapping the strength of this nation and our churches have been unable to root out these evils. Recently we were in a new town visiting various influential men to see about the possibility of opening a church there. One of the most prominent men in the town asked, "If we join your church can we continue to go to the cockpit?" He then added, "Nearly every man in this town goes to the cockpit and it will be difficult for a church that does not condone cockfighting to win members here." We are so scattered now that we cannot create a moral atmosphere that will eradicate this moral cancer. Our only hope lies in concentration. A missionary in India writes, "The survey decided that we should spread our jam thick rather than thin so it could be seen and tasted." Our jam has been spread so thinly over India that the people have not known they had a jam sandwich; they have thought they had only bread.

First we cooperate, then we trust each other and concentrate, after which we emphasize conservation through Christian education. If all the folks who have been baptized in the Philippines were still active in the churches we would have a great Christian community, but the tragic thing is that we have lost hundreds of converts because of our inadequate programs. Today we are finding a way to remedy this evil through Christian education. With Union Theological Seminary as the headquarters of the Philippine Council of Religious Education, and Dr. A. L. Ryan as the efficient general secretary, we are slowly but surely getting a grasp on our problems. We are holding more and more conferences and institutes and are using the regular leadership training courses. These conferences are inspirational, educational, and practical. According to Dr. Ryan, "The objective is to help prepare young people as leaders

—Harold E. Fey.

Our missionaries in the Philippine Islands

Back row, left to right: Paul D. Kennedy, Mr. Rivera, Allan Huber, Mr. Quijano, Dr. R. F. Brady, W. H. Fonger, Mrs. J. F. Boomer, Mrs. Brady, Mr. Bringas, Velva Dreese, Harold Fey. Front row, left to right: Mr. Gaces, Rosella Kern, Sylvia Siegfried, Mrs. Fonger, Mrs. Huber, Mrs. Fey, Mrs. P. C. Palencia, Dale Ellis, Marie Serrill.

in the great task of religious education in its relation to the church school, in all its varied activities for children and youth, both on Sunday and during the week."

Perhaps the greatest progress of all has been made in daily vacation Bible schools. The schools have grown from a few dozen in 1925 to hundreds of schools with thousands of children enrolled in 1930. A limited number of leaders are trained each year in the Interdenominational Daily Vacation Bible School Conference. These leaders instruct teachers from their respective communions who in turn train the local church leaders to conduct their own schools.

There are thousands of children enrolled in the Sunday schools of the various churches. The big problem is for well-trained teachers who know enough about child psychology to make their instruction pupil centered instead of material centered or knowledge centered. An interesting thing happened last month. A woman from the island of Pasay ordered twenty picture rolls for Juniors. Pictures from a well-known publishing house in the States were mailed to her. She returned them and asked why we had sent her adult picture rolls. I could appreciate her point of view. Imagine trying to make pictures of Old Testament adults mean much to little children.

Emphasis is placed upon Christian education in the home. "The Family Worship League has brought hundreds of homes closer to the church. It has transformed the homes into altars of worship and the churches into devout consecrated congregations. More than one thousand families have joined the League, six hundred of which have received sealed certificates," according to the report of the Sunday School Union. Dr. Ryan says there is a "need for a functioning religion in the Filipino home. Among some there are unfavorable traits of character that need to be overcome, such as indolence, lack of thrift, cruelty, an obsession for gambling, untrustworthiness, dishonesty, deficient moral responsibility, laxity in meeting financial obligation, cheating in examinations, loose morality in sex relationships, and lack of a high driving purpose." He further adds, "This catalogue of shortcomings may sound severe. In fairness it should be said that these vices are not universal. There are multitudes whose standards of rectitude would challenge comparison anywhere." There can be no doubt, continues Dr. Ryan, but that "the home is the natural place for the child to learn to share responsibility, develop unselfishness, learn helpfulness, learn usefulness, and practice obedience. Church and home should work together for the achievement of the common goal."

We are all working together now through the Philippine Council of Religious Education trying to produce indigenous literature. We are making some headway. Yet there is much more to be done than we have dreamed of, much less begun. However, we are awakening to our wonderful opportunities. Dr. Ryan speaks for all of us when he says, "Benjamin Kidd said, 'Give us the young. Give us the young. And we will create a new mind and a new earth in a single generation.' A tremendous Protestant Youth Movement is on in the Philippines. It can become the leavening influence to change the whole life of the nation. To undergird the childhood and youth with religious training and moral character which will fit them to take their places in a Christianized social order—this is the challenging task ahead."

Cooperation, the new spirit; Concentration, the new policy; and Christian Education, the new emphasis, are sure to bring in a new day on the mission fields of the world. That new day is already dawning in the Philippines. We have made a few steps in the right direction and God helping us we will never turn back.

What Is Religion?

By RITCHIE WARE

MUCH of the time we human beings think of religion as the performing of certain acts. Saying our prayers, for instance, is not religion, though the religious man will pray; going to church is not religion, though the man who is religious will want to go; giving of our means is not religion, although the man who is religious will give that the message may be heard around the world. The religion of Jesus is not like a suit of clothes that we don in the morning and remove at night. It is life. It is a part of us. We think it. We treasure it. We live it.

The great examples in the earthly ministry of our Lord all tend to emphasize this fact. The thing that awakened his sympathy and love for the "man who fell among robbers" was the fact that he was a man and, regardless of ceremony, he broke through that "form of godliness" to help the man. The priest and the Levite might be sticklers for ecclesiastical regularity—Jesus was a stickler for Life! Ceremony and doctrines, rightly understood, are only helps to the man.

The story goes that one time Lord Tennyson was walking in his garden with a friend. This friend was anxious to know what the poet thought of Jesus. Turning to him he said, "Will you please tell me what you think of Jesus Christ?" Mr. Tennyson dropped his head in meditation as they approached a rosebush on which there was blooming a beautiful red rose. Then spoke the greatest poet of the Victorian age: "Do you see that rose? What the sun is to that rose Jesus Christ is to my life. You know, and I know, that the rose could not have beauty or fragrance or even life itself without the sun, neither can we without the Sun of Righteousness." "I came that they may have life, and may have it abundantly."

Two Pictures*

By MARGUERITTE HARMON BRO

THE place is Nanking, China. It is spring, 1888, shadow time in the afternoon. Dr. W. E. Macklin comes wearily across the courtyard at Lai-dz An, a deserted Buddhist temple which has become his home. He pulls a chair into the doorway and sits down. So long he remains quiet that the rats run back and forth in the room behind him. No breeze stirs the heavy heat of May. The bamboos and the willows are motionless by the pool.

Suddenly he stands erect looking down the road. He brushes his hand across his eyes in a characteristic gesture. The tall man nearing the courtyard gate—he looks like Shi Gwei-piao. But no! it cannot be. Shi has said he will never return alive and Shi is a man whose words are "ten parts reliable." Dr. Macklin sits down again, discouragement in every line. At least Shi has said he will never return unless he has broken the opium habit whose slave he is. And no man breaks the opium habit.

The doctor recalls the day when he met the famous story-teller in an up-country village. He recalls how the story-teller captivated his street-corner audience with part of the biography of Jesus as he had learned it from a torn copy of the Gospel of Mark found in a rice field. He recalls Shi's amazement when the foreign doctor told him the rest of the story and vouched for its truth; the long night in the inn; the questions and answers; and Shi's immediate decision to become a follower of this Savior.

But the memory is not happy. Dr. Macklin turns into the dark room and paces quickly up and down the mud floor. The rats scurry into hiding. It is not a happy picture, this memory of Shi, because he had refused to let him become a Christian. He had refused to baptize an opium addict. He had refused to allow the first convert in this part of the Yangtse valley to be a man who was himself sin-bound.

After that day, six times had Shi attempted to break the opium habit. Although a man of great physical energy and greater will power, six times he had failed. Where is there strength as the strength of the poppy? Dr. Macklin recalls the words he said to Shi when he sent him away for the last time. "You can't break the opium habit in your own strength, but in the strength of God all things are possible."

The words have haunted the young doctor ever since he said them. His life is dedicated to China because he believed them. But in three years there has been no convert.

Dr. Macklin stops short. There is Shi in the doorway. Shi, stooped and weak and glorified. Quick explanations follow.

For three weeks Shi has lain in the mud beneath an old bridge fighting the devils of opium. Maddened with craving for it, frenzied with desire, he held on to the hand of God until the longing left him and he was able to crawl back to the road to share a beggar's rice.

Now he stands in the door, triumphant. Wonder of miracles never before known in the span of his memory—God is mightier than opium!

Dr. Macklin seizes him by the hand and they go to the pool. Shi is baptized. Two strong men with tears on their faces and visions before their eyes.

* * * *

THE place is Nanking, China. It is spring, 1927. Dr. Macklin stands in the door of his home. The courtyard is full of soldiers, yelling in the crisp dialect of Honan, "Kill the foreigners. Out with the foreign devils." He looks at his garden—it is trampled under foot. His herd?—it is shot before his eyes. His roses, the joy of Nanking, they are torn out by the roots.

Across the compound wall, his hospital is being looted of equipment. Its broken windows are blinking in the noonday sun. His books are scattered about the yard.

Suddenly the soldiers spy the long rows of gray beehives. "Treasure!" they yell. The doctor warns them away but they rush upon the beehives with the butts of their guns. In thirty seconds the courtyard is empty.

Dr. Macklin laughs aloud—without bitterness—and turns into the house to his sick wife. The tragedies of life one hides within his heart; but the comedies he is bound to share. It will be well to have something to laugh about as they pack a bag of clothing and food and seek to escape to the American boat in the harbor.

BETWEEN the two pictures is a cyclorama; forty-three years of service. A Christian home in a land of need; eight children, two of them buried in Chinese graves. For forty-three years his gardens were experimental stations where he improved the quality of grains and vegetables for Chinese use. For forty-three years he imported and inoculated cows in the hopes of an eventually adequate milk supply for Chinese babies. For forty-three years in the hospital he treated an average of twenty thousand patients a year.

He has preached all through his province and beyond. He has trained evangelists, like Shi, whose words have stirred hundreds to a new way of living.

(*Continued on page* 26.)

*Reprinted from *The Missionary Voice.*

Listening in On the World

A Review of Current World Happenings from the Christian Viewpoint

By JAMES A. CRAIN

THE November elections have furnished material for more than the usual amount of post-mortem analysis, with the analyst usually discovering data to verify his particular contention. The political situation is just now more chaotic than for many years past. There is abroad a spirit of belligerent dissatisfaction and unrest which has not as yet developed either a sense of direction or a political philosophy to guide it. The result is confusion and indecision. Many informed political observers believe conditions are overripe for a progressive movement in American politics similar to the British Labor Party. There is a handful of independents and progressives in Congress of the stripe of Borah, Norris and LaFollette. The progressive and courageous Gifford Pinchot will soon be in the governor's chair in Pennsylvania, while Norman Thomas is attracting to his standard many of the younger intellectuals and liberals of the country. One hears that a league for independent liberal political action, looking to possible new party alignments, is being formed. It is daily becoming more evident that the people are becoming weary of the futile promises of the older political parties and are anxiously awaiting leadership that can capitalize the moral, ethical and political idealism which already exists in the minds of the people and is waiting only to be called forth. They are impatient with political leaders whose idealism runs no higher than liquor or "normalcy" or "prosperity" and whose campaign arguments consist of more or less veiled threats of national disaster under any régime save their own.

With this condition existing one is not surprised that demagogues had a field day this year. The ordinary voter sees and understands only the blatant and the obvious. Indeed it requires long experience to distinguish readily between the adventurer and the statesman. In Kansas a "rejuvenation specialist" whose license to practice medicine was revoked a few months ago was able, by a liberal use of hokum and pious religiosity, to poll 185,000 votes for governor, though his name had to be written on the ticket by each individual voter. In Oklahoma the able Frank Buttram was defeated in the primaries by a political adventurer who capitalized his poverty and whose most recent enterprise was the founding of a colony in Bolivia which failed and some of whose members had to be helped to return to the United States. Ruth Hanna McCormick was defeated for United States Senator from Illinois largely by her demagogic attitude on the liquor question. Probably the cheapest piece of political trickery attempted in the campaign was the effort to place on the ballot in Nebraska the name of a small-town grocer of identical name with Senator George W. Norris and thus confuse the voters. After four years under Governor Dan Moody, Texas was threatened with a relapse of what Texans call "Fergusonism" so serious that the selection of R. S. Sterling was determined only in the run-off primary.

What does the election mean for Prohibition? The Wets say that it proves their contention that the people of the United States are ready for repeal. While some Drys were defeated by Wets, it is also true that in some cases Wets were defeated by Drys. Present indications are that the next Senate, which does not convene until December, 1931, unless President Hoover should call it into extraordinary session, will have one less Wet than the present body. Dr. E. C. Dinwiddie, who has been for many years close to Prohibition affairs in Washington, estimates that on an important Wet measure, such as a bill for the repeal of the Eighteenth Amendment, the Wets can muster a total of 145 votes in the House of Representatives. When it is remembered that the House membership is 435, it is evident that Wet control is not an immediate possibility.

Nevertheless, it cannot be denied that the election has given the Wets great encouragement. With such out-and-out advocates of repeal as Buckley of Ohio and Lewis of Illinois, together with the personal popularity of the moist Morrow, in the Senate they can afford to snap their fingers at the Dry victory of Gifford Pinchot in Pennsylvania, who made his campaign on a platform of enforcement and won a notable victory in spite of the fact that the leaders of his party in the state bolted to his Wet opponent. The Eighteenth Amendment is not yet repealed, but the Wets are boasting that repeal is just around the corner. Failure of the Drys to sense the situation correctly may mean disaster in 1932 or 1936.

The Round Table Conference on Indian affairs opened in London the third week in November with the Indian delegates, Hindu, Moslem and native princes alike, standing firmly and squarely for dominion status with home rule as the absolute minimum of their demands. Unity of front on the part of the Indian delegates no doubt resulted in part from the declaration of Lord Peel, Conservative secretary of state for India, that England had never promised dominion status to India. In reply, Muhammed Ali, well known Moslem leader and former ally of Gandhi, asserted: "We will not go back to India without the birth of a new dominion. If we go back without the birth of a new dominion we go back to a lost dominion. We shall go back to an America . . . If you had followed Burke you would not have lost America, and you would not be talking parity today and you would not have those debts to pay." Dr. B. S. Mongee, leader of the Hindu Mahasaba, or protective society, told the conference that Britain's concern for India is the concern of the farmer for his cow. "The farmer gives ample attention to his cow so that every morning he can have milk for his tea." "I have not come here as a beggar," he added. "I want to be as free in my country as an Englishman in England, as a Canadian in Canada, as a New Zealander in New Zealand, or as an Australian in Australia. Nothing less is going to satisfy me." The element of the unusual was injected into the conference proceedings when the Begum Shah Nawaz, beautiful ruler of a Moslem principality, arose and asked the 200 men in the conference to build her country's future government along the lines of a federal union. Perhaps for the first time in history a high caste Indian woman, with unveiled face, stood before a Western group and made a public appeal for her country. Newspaper accounts say that her striking presence and the effect of her words stirred the conference to vigorous applause.

In the meantime, the work of building a constitution for India has begun. The task confronting the conference is to provide some form of government which will satisfy the national aspirations which all India holds in common and which will at the same time safeguard the regional, communal and religious interests of the various sections of the country. There are still many problems to be settled between Moslem and Hindu and between British India and the independent princes. The demands in outline are for dominion parliamentary government for all India under a federal constitution, permitting the various states to be self-governing within the dominion; the viceroy to function simply as the representative of the British crown; freedom from interference from either the British parliament or the secretary of state for India; a federal supreme court, with its members selected by the dominion government; and a place within the British Commonwealth of Nations.

Gandhi, of course, remains in prison in India, together with the leaders of the Indian National Congress. Haridas Muzumdas, one of Gandhi's lieutenants, who accompanied him on his journey to the sea to violate the salt laws, told the Foreign Policy Association in New York on November 22 that "the Indians at the London conference are not there as the delegates of their supposed respective groups or interests. They are there as government nominees and as government henchmen. Not one of them has the right to speak in the name of the people of India. There is only one man who has the right to speak in the name of the Indian people and he is behind prison bars."

Our church at Pendra Road, India, at the beginning of a Sunday morning service

When Can We Expect Our India Churches to Become Self-Supporting?

By W. E. GORDON

WE ARE all familiar with the saying that, "A certain professor at one end of the log and a student at the other makes a college!" In the early days of our Mission in India it might well be said that, "A missionary at one end of a log and a raw convert at the other makes a church!" As the years passed the number of converts increased but the position of the two parties continued unchanged; the missionary still sat at one end and weighed that end down; more than this, his log often had to be used as a big stick. These converts were raw, very, very raw and oh, so ignorant! For the most part, they could not count above ten; the letters of the alphabet had no meaning for them; they could not tell whether a picture were hung upside down or not; and when they saw themselves in a mirror they wondered who that person was laughing at them! The wear and tear on the missionary came when he had to deal with the low standards of conduct, of living and of thinking, on the part of the converts. They were absolute strangers to such principles of conduct as honesty, truthfulness and self-control.

Thirty-four years ago we were in the midst of one of the worst famines that has ever visited India. Scores of children were handed over to us by famine-relief agencies, some of them starving, many of them too far gone to save. Four or five hundred men, women and children were fed in Mungeli every day. A pack of hungry dogs would scarcely have been more ready to fight for food than they were. It was only by walking up and down between the rows of children with a stick in my hand that I was able to preserve any semblance of order when food was distributed. During those terrible months we could not think of building a church or of making converts.

The embryo church was right there, however. Tonight a group of eight high school boys are seated at the table with me, studying as I write. The one next to me expects to complete his high school work in March. He is the son of one of the little boys saved during that terrible famine. His father was sent to school and eventually graduated from the Bible College. He is now an evangelist in a village fifty miles from here, where his is the only Christian family. He has another son here in high school; both are bright boys. Two more of the group that happen to be here

(*Continued on page* 26.)

Can You Match

On this page are the heads of our institutions of learning as they appear today

Clyde L. Lyon
Eureka College,
Eureka, Illinois

E. R. Cockrell
William Woods
College, Fulton,
Missouri

Cloyd Goodnight
Bethany College,
West Virginia

George N. Mayhew
Disciples Foundation, Vanderbilt
University, Nashville, Tennessee

J. H. Wood
Culver-Stockton
College, Canton,
Missouri

Arthur Braden
Transylvania College, Lexington,
Kentucky

The reader sending in the first correct identification will receive a year's subscription to WORLD CALL sent to any address

E. M. Waits
Texas Christian
University, Fort
Worth, Texas

G. D. Edwards
Bible College of
Missouri, Columbia, Missouri

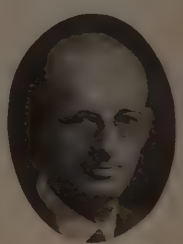
D. W. Morehouse
Drake University,
Des Moines, Iowa

Robert J. Aley
Butler University,
Indianapolis,
Indiana

I. N. McCash
Phillips University, Enid,
Oklahoma

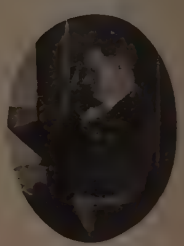
E. S. Ames
Disciples Divinity
House, University
of Chicago,
Chicago, Illinois

J. C. Todd
Indiana School of
Religion, Bloomington, Indiana



C. F. Cheverton
California Christian College, Los
Angeles, Calif.

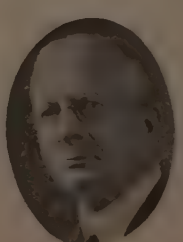
Howard S. Hilley
Atlantic Christian
College, Wilson,
North Carolina



T. T. Roberts
Randolph College,
Cisco, Texas

L. C. Anderson
Cotner College,
Lincoln, Nebraska

S. B. Braden
Kansas Bible
College, Lawrence,
Kansas



J. T. T. Hundley
Lynchburg College, Lynchburg,
Virginia

Roy K. Roadruck
Spokane College,
Spokane, Wash.

Edgar D. Lee
Christian College,
Columbia,
Missouri

These Photographs?

Here are the same men as they looked when college freshmen or thereabout

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2

The numbers have nothing to do with the location of the pictures; they are merely to assist in tabulating your identification

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4

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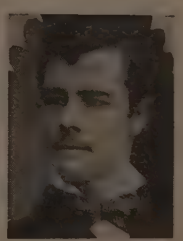
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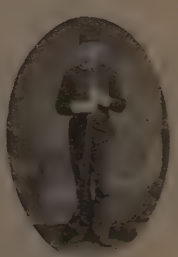
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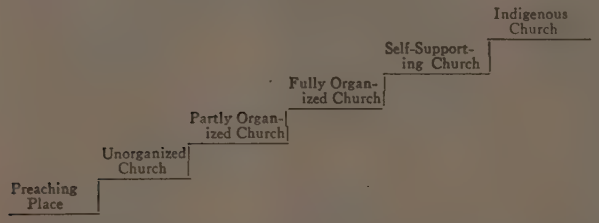
(*Continued from page* 23.)

tonight are sons of evangelists in an outstation ten miles from here. Their fathers were taken into the orphanage at Damoh during famine times. We have thirty such boys in the Union High School in Jubbulpore. A mushroom may spring up in a night but it takes years for an oak tree to attain its full growth.

During the famine time of 1896 in Mungeli there was a small church community, almost wholly dependent upon the Mission. We met for services upon the veranda of the missionary's bungalow. Later a small church building was erected and I was present at the dedication. Those few Christians were the only ones in all that large area. The congregation grew so large that last year they built a new church building three times as large as the old one; and it was my privilege to be present when it was dedicated and to preach the sermon at the evening service. In that area three other churches have sprung up, each having its own church building and supporting its own pastor. With such progress, it would seem that we may not have to wait ten or twenty years to make our Indian Church Indian. The following is a page from a leaflet prepared by our secretary during our Pentecost Campaign, with a view to helping the churches to measure themselves and their progress, and to encourage them to try to reach the top step.

MEASURE UP NOW
START FOR THE TOP!



Beginning with the lowest step we have churches that are all along the way in their progress toward the top. Possibly only one can be said to have approached near the top. That is the church at Fosterpur in the Mungeli area, and forty miles from the railway. The work there is carried on entirely by Indians. The evangelists located there, it is true, are employed by the Mission for the farmers of the community are absolutely dependent upon their little farms. The work of the station is carried on entirely by Indians. This church has put up its own building—an adobe house, it is true—but altogether in keeping with the homes of the church members. In addition to supporting its pastor the church also supports a Bible woman and an evangelist.

Our church in Bilaspur, while bearing a large proportion of its own expense, has as a project another church three miles distant, which ministers to the needs of Indians employed on the railway.

If, arising as they have out of famine conditions, the churches have made such amazing progress in the last thirty-four years, what may we not expect in the next twenty years? As yet we must continue to rely upon the help of the mother church in America to stand by and furnish us with the man power and the financial help that is still needed.

Two Pictures

(*Continued from page* 21.)

He has translated the epics of other cultures into classical Chinese. Every tea-house in the city knows him and his practical homely sermons.

Twice the city gates have been held by his hand alone and four hundred thousand people saved from loot and fire and murder. His picture has been carried through the streets as a god. Officials have done him honor; the highest medals of the land have been laid—humbly—at his feet. When he enters a village it is common to hear ringing down the street from beggar to merchant, "Jesus Christ is here." And now his work is wiped out by war.

Two pictures. The first, a sin-torn individual and a missionary with a life of service before him. The second, a war-torn country and a missionary with a life of service behind him. But both pictures are framed in the same promises. "All things are possible . . . . My joy I leave with you . . . . Be not weary in well doing . . . . A kingdom not made with hands whose builder and maker is God."

A Place for the Church College

(*Continued from page* 8.)

same new forces; scientific agnosticism, materialistic determinism, political fascism, and moral iconoclasm." The professor might have added with equal truth and force that Christianity also has suffered a powerful and effective attack from the rear by these same new enemies, and this secularization process will utterly destroy Christianity unless Christianity can destroy it.

Now the most effective counter-attack which can be made upon these enemies of religious faith is to be found in Christian Education. They cannot be met by ignorance or superstition, or emotionalism, or any religious claptrap. They can only be met and conquered by the slow but sure processes of Christian culture and nurture, in church and in school, and if we possessed the statesmanship we should we would center our attack where it would put the enemies to rout.

What a glorious opportunity for service, therefore, is open today to the Christian college! I do not believe that a greater opportunity has ever been afforded this particular type of educational institution than exists just now. For institutions of learning which incarnate the Christian spirit and combine sound scholarship with deep piety, there is today an imperative and insistent demand. They are not only needed, but they are also the greatest hopes for future civilization.

"Swaraj" in Church and State

By T. N. HILL

IT IS only recently that the idea of "Swaraj," or self-government has seemed to make much headway in India. And when one considers the almost unsurmountable obstacles that Nationalism has had to face in India the progress made seems quite remarkable. Sir Herbert Risley, in "The Peoples of India," (1915) says of caste—"caste in particular, an institution peculiar to India, seems at first sight to be absolutely incompatible with the idea of nationality," and after mentioning the difficulties presented by the presence of 180 distinct languages, twenty-two of which are spoken by more than one million each, and of these, twelve by more than five million each, and the clash of race and creed—seven races and as many religions existing in India—he goes on to say—"Progress (of Nationalism) will in any case be slow."

And yet within less than two decades the situation has changed until today statesmen, British and Indian, are calmly discussing "Dominion Status" as a more or less immediate goal, and some of the more pronounced nationalists are demanding full independence at once. Yet the difficulties of racial, religious and language barriers seem as real as ever. Nor has any satisfactory solution to these problems been advanced. But the rising tide of nationalism has caught the leaders of Indian thought, and swept them out of their fatalism and endued them with the faith that obstacles can be overcome.

The World War was a great shock to India, and went far to shake the confidence that had been felt toward the West in general. At the same time the impoverishing effects of the war have had their effect in making soil fertile for the germination of ideas of suspicion and hatred. The rise of Japan in the East has also served to fire the imagination with dreams of rising Indian power. The collapse of Russia with the consequent experiments in communism has had its effect. Whatever the actual methods have been, the doctrines of the communists have been heard in the land.

The use of English itself as the "lingua franca" for all India, together with the use of English in education, and the growth of education itself, has opened to India the great storehouses of western literature with their treasures of democratic ideals. And Christian propaganda has contributed greatly to the growth of these democratic ideals. The widespread acceptance of the Christian ethic is amazing and greatly out of all proportion to the numbers in the Christian groups themselves. And the dramatic figure of Mahatma Gandhi, preaching a strange new doctrine—non-violent non-cooperation with the "Satanic Government" as a means of revolution, has probably been one of the most significant factors in the rapidity that has been evident of late.

Nor can one fail to mention the actual use of self-governing institutions, Municipal and District bodies, Provincial councils and the national Legislative Assembly. Local bodies have had almost complete autonomy, receiving grants from Government, yet flying the so-called "National Flag," instead of the Union Jack! The Provincial Councils and the Legislative Assembly have not had so much real authority, yet have served both as training for the legislators of the future, and as places for debate on all questions relating to national policies.

ALONG with all this there has been considerable "Indianization" of the services, and agitation for much more, as well as agitation for the removal of all distinctions between governing and governed. All this is reflected in the attitudes being shown toward foreign individuals and foreign products, material and otherwise. No longer is the West accepted as necessarily right in all matters of culture or civilization. Boycotts of things foreign have been at times more than idle gestures. Resentment at books like *Mother India* has been expressed in *Unhappy India, Miss America,* and *Uncle Sham.* And the end is not yet.

Needless to say, *changes as fundamental as these are reflected within the church,* and in the attitudes of many toward the church. Many are saying that the church is western—hence wrong. Others admit that the church is good, but say that it is foreign. They question Western Civilization, and along with it the church which they argue, must be responsible for that civilization. Again they object to religious conversion, claiming that conversion is the main source of communal tension.

Within the church the dominance of the foreigner is challenged by Indian and foreigner alike. The following significant statement occurs in the report of a recent conference held by the National Christian Council to consider the Jerusalem Conference findings:

"The goal which we set before ourselves is that the control and direction of all the work of any organization of any communion in a given area shall be by the body of the Christians of the area, of whatever race they may be. The conscious pursuit of this goal is of vital importance to the growth of the church, and its progress should never be retarded on the plea that the work of the organization was originally started, or even for a time was, or must in the future be financed by, the missionary body. This forward movement must not be limited only to self-supporting work and organizations. Church and Mission should be prepared to recast their organization and change their procedure so as to give the fullest scope for the self-expression of the Indian Church."

There is a *demand, not only for greater voice in the church itself but also in the Mission enterprises* of education, healing and social welfare work, to which the Indian Church as yet contributes proportionately little. Indianization is urged to varying degrees. Of course this is not so keen a problem in the Syrian Church (said to have been founded by the apostle Thomas), the oldest Christian Church in India; and some of the smaller mission groups have not yet been disturbed; but in some form or other this problem is a vital question in all the major mission enterprises in India.

While it is true that church customs take root quickly, and tend to harden into unquestioned law, *yet many western customs and ways are being questioned.* Indian architecture is beginning to replace the western spires—Indian music is beginning to replace the western tunes—Indian poets are writing Christian hymns to replace the labored translations of the church hymns from the West. One of the most striking examples of indigenous effort is the work of Sadhu Sundar Singh who adopted the method and garb of the Indian mystic.

But more than authority or method the *division of western Christianity is being subjected to attack.* Indians protest vigorously against the sectarian chains which the western church has unwittingly bound upon the Indian church. Our divisions are deadening enough in the West where we have almost forgotten the causes of division. Transplanted into India where the causes are entirely forgotten in the face of militant non-Christian faith, they are indefensible.

ALREADY in South India, and in Northern India, church unions have been formed, and conversations are being carried on in an attempt to secure wider union. It is very irritating to India Christians to be told "We must first consult the authorities of the churches at home!" The problem varies widely, from that of a communion like ours with its autonomous local congregations, still financially dependent upon the older churches of the West, to that of communions with highly organized ecclesiastical organizations. Yet so long as a considerable part of the financial support comes from outside of India, the question remains vital for all—how soon, and how far, will western churches be willing to finance the enterprise, in whole

or in part, without claiming control or privilege?

The solution we are attempting in our work in India is the creation of what we call the Joint Council, a body half missionary, half Indian, which acts in an advisory capacity in the field of the churches, and in an administrative way in the field of the evangelistic work of the Mission. The latter work is, as yet, almost entirely financed by the United Christian Missionary Society, but it is hoped that during the years the churches will be able to enter this field, and eventually take over the financing as well as the direction and control, which is now carried on jointly. The churches are entirely independent in their organization, though because of difficulties in landholding and general administration, most of them are yet actually more or less dependent upon the Mission, many accepting liberal financial grants, though here the choice remains with the church.

The Joint Council is presenting policies and programs of service from time to time, and especially now under the impulse of the Pentecostal Movement, the churches of our Mission are developing initiative in a fine way, and show great promise of development toward the ideal of indigenous self-supporting, self-governing, and self-propagating Christian Churches.

How Strong Is Your Faith?

By W. H. FONGER

FOR several weeks invitations had been coming in from the back country of Abra, Philippine Islands, asking us to come to Lamao for baptismal service. The local pastor had been making frequent visits and through his efforts a middle-aged couple had decided to accept Christ and Christianity. To us that sounds rather commonplace. To be sure we do not consider it an easy thing to live a Christian life, but for most of us accepting Christ means nothing more than determining to live more like him. We have always believed in him and his saving power.

This couple of whom we speak however have all their lives possessed another faith. They have believed in spirits, good and evil, and many of them. From these spirits they have received all things and to them many gifts have been made. To accept Christ means that these spirits must be rejected. To reject a good spirit, one who gives crops, luck on the hunt, and various other good things—this is like giving up a good friend and is indeed difficult. But to reject an evil spirit, one who has the power to make you sick or well, to bring disaster of every kind—to reject this one is much more serious. To have a good friend displeased is one thing, but to have a dreaded enemy made angry is quite another, especially when that enemy holds almost unlimited power and is kept from using it only by constant efforts to appease his anger. To turn away from these spirits on whom all their faith has been founded and in whom their ancestors have always believed is no ordinary task.

This couple held such faith for almost half a century. The wife has been ill for more than two years and during that time has tried many remedies but all to no avail. About six months ago a priestess of the group had been called in, a small pig was sacrificed and at the proper time a small part of the entrails together with some rice, chicken feathers, leaves of certain trees and other things were put in half a cocoanut shell and hung inside the house, tied to the rafters with two strips of bark from the *balete* tree. This was all done to appease the anger of the spirits and to prevent, if possible, their entrance to the house.

On the night of our arrival in the village we held a meeting in that home. Hymns were sung, Scripture read, and both the local pastor and the missionary talked. The following morning rather early baptism was performed in the nearby river, and we all went to breakfast.

Before breakfast was over a call came for the pastor and the missionary to again visit that home. There were things in that house which needed attention. We found the house well filled with people. At once it was announced that since these people were now Christian they no longer needed the "anting-anting" or "an-anito" as they call the sort of thing which has been described as hanging from the rafters. After considerable argument as to who should remove them the local pastor selected a young man as his helper and the two approached the sacred object. Everybody in the room swayed forward as they approached the "anito.' Even the repressed breathing could be heard in that stillness. The pastor picked up a *bolo* (knife) lying nearby, and a gasp of protest rose instantly from a dozen throats. That sacred bark of the *balete* must not be cut! The knife was laid aside, stools were put forward upon which the young men stood and with greatest care untied the bark, took down the "an-anito" and wrapped it carefully in one of the strips. After some discussion it was decided to burn the whole in the kitchen fire. The wife then requested that hymns be sung and prayers said.

Seldom is one permitted to witness so tense a moment, and seldom, too, does one see so much of courage and faith manifested in the act of becoming a follower of Christ. The words of that woman will not be soon forgotten—*Christianoscami ita, saanmi a masapul dagitoy.*" That is, "We are Christians now and we do not need these," and she pointed to the cocoanut shell suspended from the rafters.

How strong is our faith? Have we burned our "an-anito"?

Baptisms and Weddings

THIS is a very happy day for me and for many others in the Bilaspur Church. At the close of the morning communion service, six baptisms took place. There were three young men and three young women. We have been hoping and praying for these young men to come out and join themselves with us in full membership and communion in the Bilaspur Church. There seemed to be some hindrances in the way, and so our hopes had not been realized. About two weeks ago the brother of one of the young men came and asked me if I would baptize his brother before I went to the hills for my vacation. He later told me their sister also wished to be baptized. Just two days ago I talked with the father of three other young people, and, with the assistance of the brother mentioned above, it was arranged for those three also. Another young woman also expressed a desire to be baptized at the same time. So this morning I took their confessions in the service, and then baptized them in the outdoor baptistry in the church yard. There is great rejoicing in all our hearts today because of what we have seen and heard. May God bless these dear young folks and make them a blessing to many in the community. They have all been in the mission schools; one of the boys is in his last year in high school. Another is in the local police service. That is the way the work of the kingdom reaches out into various fields of service and brings more disciples to the feet of the Master and into membership in his church on earth.

Another way in which I have been closely connected with the work of the church recently is in the marriages I have performed. Within eight days I was very happy to join in marriage seven couples here in our own Christian community. Most of them were young people who have come from our schools here, one was one of my teachers, another was an older man living here. One day I had a double wedding. I also arranged for two other weddings by asking Mr. Shah to come from Fosterpur, forty miles away, to marry them, because I had to be out of the station. That was also a double wedding. That made nine weddings in the community within nine days.

F. E. HARNAR.

Bilaspur, India.

World Day of Prayer
February 20, 1931

Programs may be ordered at 2c each or $1.75 per 100 from United Christian Missionary Society, Missions Bldg., Indianapolis, Indiana.

Buenos Aires Congregation Lays Corner Stone

By J. D. MONTGOMERY

PERHAPS nothing so gladdens and cheers the hearts of the members of a new, struggling congregation as the prospect of a church home. This was the source of enthusiasm which inspired the group of Christians who gathered at the corner stone laying of the Colegiales Church in Buenos Aires on August 17, 1930. The members of this congregation have been looking forward for many months to the fulfillment of this hope for a permanent church home. Definite plans were worked out for such a building in the early part of this year and details had been finished so the work was actually begun on the 14th of July, and all was ready for the laying of the corner stone on Sunday afternoon, August 17th. Despite a cold winter day a large crowd gathered for this service. A goodly number of visitors and friends from other churches were present.

The Azzati family and the Montgomery family, Buenos Aires, Argentina

Evangelical work was first started in this district of Buenos Aires in the year 1910. At that time services were held in a small room of a rented home which was located only half a block away from where the new church is being built. Mr. and Mrs. W. J. Burner had opened the work in Belgrano four years earlier. The coming of Miss Zona Smith (now our senior missionary in Buenos Aires) and Mrs. M. R. Ford, as new missionaries in 1910, made possible the beginning of this work in Colegiales. Since then the work has continued in this section of the city in a rented building. It has grown slowly until now there is a congregation of fifty-six members. In 1918 the present location was bought for a church building. During the Golden Jubilee in 1924, the women of the State of Pennsylvania raised the amount of $25,000 for a church here. The sum was small for the desired building and the actual work was delayed until last year when means were found by which the building could be started. It is now going forward, and we are exceedingly grateful for the splendid gift from the Christian women of Pennsylvania.

The service for the laying of the corner stone was orderly and impressive. The pastor of the congregation, Silvio Azzati, directed the service. After calling the meeting to order he gave a short talk of introduction. Then the congregation joined in singing *Dad a Dios Inmortal Alabanza* and the invocation was pronounced. Miss Zona Smith, who has known this work from its beginning, gave a brief historical sketch of what has been accomplished in this district. This was followed by a Bible reading by A. L. Muñiz, our pastor in Saavedra. Then Feliciano A. Serli, pastor of our church in La Paternal, gave a talk on the significance of the corner stone laying. The placing of the articles within the stone and its location were participated in by H. J. Williams, N. B. Ward, B. H. Collcutt, the architect, and J. D. Montgomery. Then the dedicatory prayer was offered by J. E. Gattinoni, superintendent of the Buenos Aires district of the Methodist-Episcopal Church. It was a beautiful service and all rejoiced in the prospects of this new temple of worship.

The pastor of this congregation, Silvio Azzati, and his wife, are prepared, consecrated workers. He is a graduate of the Union Seminary in Buenos Aires and has been working with this congregation since 1923. For two years, while a student in the Seminary, he was assistant pastor to Abner Johnson and since 1925 he has had full charge of the work. His wife, Sra. Elena C. de Azzati, worked for our Mission as Bible woman for a number of years before they were married. So both of them are experienced workers, and both are musical, which is a great help in their work with the church. With the new building finished, this congregation has a bright future ahead under the leadership of Sr. Azzati and his wife.

The prospect of this new church building has had a wholesome and inspiring effect upon the evangelical program of our churches in Buenos Aires. Our Christians here are keenly appreciative of the interest, sympathy and help which they receive from the church in the homeland.

Corner stone laying of the Colegiales Church, Buenos Aires; Miss Zona Smith speaking

Joys of a Reunion in Africa

AS THE S. S. "Oregon" was going to Lotumbe after Mr. and Mrs. Clark that they might get started on furlough, five of us decided that we would make the trip and have a little rest and see our friends on the Lotumbe station. We are now on our way back, rested and refreshed and ready for a new start in work. It is almost as good as going to visit another church and seeing all their work and methods.

We have brought back with us two boys who were in the Institute last year but who went back to Lotumbe for the summer to help in itineration work, also four new families who are coming to the school. The two old students looked forward eagerly to getting back to school and plied us with questions as to their friends of the Institute during the entire trip. This pleased us very much for men of one tribe were eagerly seeking for news from men of tribes that a generation before had been either deadly enemies or slaves. The landing at Bolenge was wonderful. The Lotumbe boys came off and all the Institute men were there to catch them in their arms. It was just like a college reunion at home. Tribal differences were forgotten in this one common brotherhood of Christian students. The change wrought in the last thirty years is hardly believable.

FAITH A. McCRACKEN.

Bolenge, Africa.

Visiting the Wuhu Schools

By STELLA TREMAINE

I WANT to take you to visit our schools in Wuhu, China. First is the Girls' School in the same place where I live. We have ninety-nine girls in school now. We begin with the first year, little girls five and six years old, but some girls do not start to school until they are ten or eleven years old, so we have very different sizes of children in all the classes. We have chapel two mornings a week, a religious service, with hymns, Bible reading, a talk and prayers. All the girls attend this service. The government will not let us have required Bible classes in school any more, but we have Bible classes for the girls who want it and most of the girls choose it. I do not teach in the Girls' School, but I am with the teachers every day. They are among my best friends and I see the girls a great deal and know many of them and am acquainted in their homes.

In the Boys' School, which meets in the church, we have one hundred and two boys this term. This school also begins with the first grade and we have all the classes including the second year Junior Middle School (Junior High School). I teach two days each week in this school. I have an English class with each of these, fifth grade, sixth grade and first year and second year Junior Middle School, and I have the fifth and sixth grades together in a music class and the first and second year Junior Middle in another music class. I enjoy all these classes, but the music classes are a great deal of work. I have spent a lot of time looking for a music exercise book for beginners, but have not been able to find any. It is only recently that Chinese have begun to take up and study the staff of five lines. In the past they used a system of numbers, and the music books printed with the staff are very few and not well arranged or graded, so I have to make my own music. I select some exercises out of some music exercise books that a friend of mine sent me once, and some easy hymn tunes and just compose some easy exercises, then I have to cut a stencil on wax paper and have it printed so each boy can have a copy, then they have to copy the exercises into a blank music book. It is a lot of work but I enjoy the class. The thing that I enjoy most in this school though, is leading chapel once a week.

Then there is the Academy. We have Junior and Senior Middle School, which corresponds to Junior and Senior High School, but this year we do not have any graduating class, only the first and second year Senior. The school was closed during the year 1927-28 and when it was opened the fall of 1928 the principal did not like to take in any older boys. We have ninety-three boys in the Academy now and they are a fine group of students, the best group we have ever had in my experience here, I believe. We have chapel twice a week and Bible classes and most of the boys choose these.

I teach in the Academy on Monday, Wednesday and Friday. I have three classes in English, one in hygiene and one in music. I have taught music in the Academy ever since I came here, but always before we have divided the music classes according to their regular class divisions. I have always wanted to classify the boys according to their ability to sing, and their knowledge of music, for always I have had some boys who could not carry a tune no matter how hard they tried, and some who knew nothing about music, so the good ones have been retarded and the slow ones pushed faster than they could go, so my work in music has never been very satisfactory to me, but this semester I have achieved my desire. We have a Chinese young man who is a fine singer and knows music. He is our athletic teacher. He has the boys who have had no music, Miss Cassidy has the next class, and I have the best ones of the whole school. I have twenty boys in my class, a few from each of four classes.

The Academy is about a mile and a half away, on a hill in the country. It is in a fine location and we have quite a nice campus, one big three-and-a-half-story building, classrooms on the first floor, and bedrooms for the boys on the other floors. The teachers also live in the dormitory, a small two-story building, offices on the first floor and the principal and his wife live on the second floor. The kitchen and dining room are in a separate building, and we have a nice chapel that will seat nearly five hundred people if well crowded in. There is a little separate one-room building with windows on all four sides where any sick boys can stay, and a three-room small school building where we have a free school for the poor children of the neighborhood, and Mr. Wharton and Miss Cassidy and Mr. and Mrs. Haskell have their three residences on the campus. The school was founded in 1912. When the first building was erected the hill was just a barren place, but during these years the different principals have planted trees and shrubs and flowers so it is a lovely place. We have a nice athletic field, and are fairly well equipped. If the school grows much more we will need another building with two good big classrooms in it and two laboratory rooms. Some of our classrooms will not seat more than fifteen boys. We also should have a few small houses for our teachers to live in. It is too bad for our teachers to have to leave their families and live in the dormitory, but of course they have to live at the school to look after the boys, for it is a boarding school.

We have more students in all three schools now than we have had since the spring of 1925. That was the time of the great anti-foreign attacks and the big strikes. All work looks very encouraging this spring. We are having good crowds at school and Sunday school and all kinds of meetings. If we can just have a few years of peace, no wars and no turnover in the government and policies I feel sure that some real constructive work can be done.

New Building at Pendra Road

BUILT on the church land in Gorela town, Pendra Road, are a fine public reading room and two good-sized rooms for the carrying forward of dispensary work. When this building was formally opened, we were favored with the presence of all the officials in Pendra and besides these a very large gathering of prominent Hindus and Mohammedans.

K. Jonson, the compounder in Gorela, read the Scripture lesson and prayer was offered by Panna Lall. Mr. Menzies made a statement concerning the erection of the building: that it was erected in order to serve the interests of the people and was there in their midst as a great workshop for God in the remaking of men. All three rooms were beautifully decorated with charts and pictures, which will remain there for the instruction of the people. The reading room and library will be used by the young lads of the town who attend the school of the Mission and also by the lads who attend the government school, that they may come there and under good leadership and with good lighting facilities, study their lessons in the evenings.

One of the finest things about the opening service was the voluntary speech made by the superintendent of the District Board, Mherban Singh, who made this speech: "I have long been a great admirer of what the missionaries have done. Their whole interests have been for the uplift of India. Many of my own relatives have been educated in Mission schools and I have nothing but the highest praise for what they have done. In these days in India when we Hindus are quarreling with the Mohammedans and the Mohammedans are quarreling with us, it seems to me that the Christian community has been raised up to preserve peace in our midst. This building is an evidence of what the Christians in India are desirous of doing to bring peace in our midst. We as Hindus and Mohammedans are most grateful that such a building has been erected in the midst of the people and that it is to be used for this purpose." Both Mohammedans and Hindus applauded his statement with great zest.

The rooms are now in use daily. The reading room is supplied with Urdu and Hindi papers and also the daily paper in English. Books are already to be had and these will be added to as time passes.

W. G. MENZIES.

Pendra Road, India.

"To These We Hand the Torch"

The following are just a few of the splendid men and women among the nationals of our church in India, who show in their lives and in the splendid way in which they are assuming responsibility the incontestable evidence that the investment of the Disciples of Christ in India has surely "paid."

WE SHALL not attempt to tell anything of the splendid men and women who are helping in the schools and in the hospitals, but will confine all statements to those who are filling places of responsibility as officers in the Indian Church Council, or as pastors of churches or who are otherwise responsible for the evangelistic work.

Much has been written about M. J. Shah and his splendid wife, both second-generation Christians and outstanding leaders in our mission and in India. They have charge of the outstation at Fosterpur. They are both considered leaders among our evangelistic workers and are much loved and looked up to. There is a letter by Mrs Shah on the second page of the India supplement in December WORLD CALL, which indicates something of the wonderful Christian spirit of this pair.

Mangalbadi, pastor of the Jyotipur Church of the Village of Pendra, is a valuable member of the India Council. He has had one year of college work and was trained in normal school also. Throughout his twenty-two years of educational work, so strong had been his evangelistic emphasis, that he was made pastor of this church. The entire family, consisting of his wife and six children, is of a very high type. His wife has acted as president of the India Woman's Council of the Disciples of Christ Mission.

Much, too, has been written regarding George Hamilton Singh, the product of our Indian schools, who came to America and finished his work in Hiram College, later taking work in the College of Missions at Indianapolis. This very capable young man is modest and retiring although he knows his own ability. He married a beautiful girl of lovely character and together they are pastors of the native church at Barela, a short distance from Jubbulpore. A unique feature of their work is the "teacher-preacher" school, in which men and women alternate as teachers in the village schools, and then go out into the community the other half of the day to preach the Word of God. They are assisted by four men evangelists, two of whom are products of our Damoh Orphanage.

The secretary for the Indian Missionary Society (which we might say corresponds to the United Christian Missionary Society) is Sadhu Master. Sadhu is a graduate of the Damoh school; he is also trained in normal school work. He is teacher of drawing and is scoutmaster. He is said to be the liveliest fellow imaginable, always ready for service, taking a keen interest in all church

George H. Singh

affairs. He is also secretary of his local church. In his fifteen years of service as a teacher, he has been much sought after for work in boys' camps and Boy Scout work. He and his wife have charge of the hostel in connection with the school at Pendra Road, where Christian and non-Christian can live together and have the privilege of attending the junior high school.

A man holding a very similar position at Damoh is John Nathan who is Housefather of the High School Hostel. He was the first-born child of our converts at Harda, when G. L. Wharton began his work. He has taught not only Bible classes but also classes in other subjects. His wife is housemother of the 140 boarding-school boys, besides handling six boys of her own. She also has charge of the tailoring department, teaching the boys how to mend clothing and how to make new clothing. She is a very ardent worker for temperance.

At Jubbulpore the pastor of the church is C. Claudius. He and his wife Karuna have five children. There is not a couple in the whole mission who have lived more blameless lives than these, and their home radiates Christian ideals.

The pastor of the church at Harda is Zilbert Kellar, who became a Christian while working as a cook for Miss Mary Thompson. After having worked as an evangelist for thirteen years he is now a most capable pastor. His wife, Sharda Bi, was brought up in the Bilaspur Orphanage and worked as a Bible woman under Miss Ada Boyd. After her marriage she took a course in the Bible College and has worked with Miss Thompson for sixteen years. She is capable, earnest, a deaconess in the church, and is also on the church council of the India mission.

The chairman of the Church Council of the Disciples Mission of India is G. R. Ephraim, also a product of Damoh Orphanage. He is headmaster of the primary school at Jhansi and has shown unusual willingness to try new things under the direction of the missionary who is chairman of Education for the India Mission. His wife, Kuari, is a splendid Bible woman, finding time for that work although she has a brood of little children.

The pastor of the church at Jhansi served as pastor at Harda for a good while, but due to the reduced budget the church there could no longer support him. The Jhansi church is paying one half of his salary which is a notable advance for this church. Under his leadership the offerings and the general leadership advance splendidly. He is a graduate in the English course of our Bible College at Jubbulpore. His name is Martin Luther.

As the reader will note, the churches mentioned above, namely Harda and Jhansi, are places from which work is being transferred, but under the leadership of these capable nationals the churches in those places will go forward.

Although Miss Mary Thompson and Miss Mattie Burgess are both ready to retire, they are choosing to make their home in Harda and will continue to help that church as long as they are able to stay on the field. Then at Jhansi, Mr. and Mrs. Thomas Hill are still located, although Mr. Hill is away a great deal, visiting other stations in the interest of the educational work of the mission.

At Kulpahar, from which the mission will eventually move its industrial home for women and children, there is a good little church of which Bhaiya Lal is pastor. He was reared in the Damoh Boarding School and has had three years of Bible College work, having served the mission nineteen years. His wife was reared in the Mahoba Orphanage and has also had training in Bible College work.

There are two native pastors at Bilaspur. Khet Singh Nelson has given twenty-four years of service to the mission. He has had three years of English Bible work and is pastor of the main church at Bilaspur. There is a small church near the railroad station called Tarbahar of which J. Williamson has been the pastor. He has given nineteen years of service.

Speaking of Books

Three Books—But Not of a Kind

SINCE the passing of Mrs. Jessie Brown Pounds, Mrs. Gustine Courson Weaver of Texas is the most conspicuous woman writer among the Disciples of Christ. Moreover, her range is wider than that of the gifted author of "Beautiful Isle of Somewhere." Mrs. Weaver, already the writer of seven volumes, now appears with three new books but lately off the Bethany Press, St. Louis, Missouri. The volumes are attractively bound, well printed, cleverly illustrated. Moreover, they are done in lavender, though with different shades or tints. This must be Mrs. Weaver's favorite color for I observe she uses lavender or violet ink in her correspondence which, I take it, is one of those eccentricities of genius about which we have read so much.

Canticles of a Minister's Wife is very good indeed. The style is of the familiar chatty, homey type for the most part. But there are paragraphs beautifully written and through these pages the breezes of the southwest blow freely. To a bird-lover the chapter, "Our Magic Mail Box," is extra good. You hear the whirr of many wings, the whistle of the cardinal, and see the flash of flame as these aristocrats of birdland flit from tree to bush. Also the chapter on "Manse Dwellers" is informative as well as inspiring. The next time the parson, any parson, is to make an after-dinner speech on the ministry to a group who are "fed up" on the contents of *The American Mercury* and *Plain Talk*, let the aforesaid parson read this chapter, the subtitle of which is "An Asset to the American Commonwealth." The statistics are here from *Who's Who in America*, also from the *English Dictionary of National Biography* —statistics that help to offset the slander of the sons and daughters of the Manse. However, Mrs. Weaver did not write this book for ministers or their wives, but for the fifty-four million Protestants who, for one good reason or other, are definitely interested in the Christian ministry, past, present and future.

Towed In is a little book of one hundred and twenty pages containing stories about certain guests in the homes for the aged sustained by the brotherhood of Disciples of Christ. Miss Lucy King DeMoss has had a skillful hand in the making of this book but Mrs. Weaver's part predominates. Those who saw Rachel Crothers' play, "Old Lady 31," or the moving picture built thereon, will understand the possibilities for color and characters, tears and humor, in the stories of the aged men and women who make up the population of these "Homes." Preachers and all public speakers are ever on the lookout for human interest material. Well, here it is, rich and rewarding. I venture to say that the contents of this little book are not just what you might expect. That is to say, if I may be permitted to use the phrase, though I dislike it, they are not "sob stuff." Here are fragments from the lives of saints; here are references to Lanier, the Georgia poet; to "Gumshoe" Bill Stone, one-time Senator from Missouri; Dr. Olivia Baldwin, famed missionary of the Cross, along with other names and places more familiar perhaps and all designed to touch the better angles of our nature.

Through the window of the New York Public Library

Santa's Cotton Doll Farm is in some respects the most original and artistic of the three new books of Mrs. Weaver. It is a rival of that classic *Little Black Sambo*. In illustration and verses *Santa's Cotton Doll Farm* is extremely well done. It ought to sell by the carload. I cannot think of any more engaging story in verse of little children than this. There is a suggestion of Joel Chandler Harris and B'rer Fiddler Coon, and other "B'rers" are on hand and in action. Here's the first couplet which may be suggestive enough to make your mouth water:

"Away down South in Dixie,
In a state called 'Alabamy,'
Is the cotton patch of Santa,
Bossed by Sambo and his Mammy."

Mrs. Weaver is growing in her authorship. Her workmanship is surer, her versatility much in evidence. I wish that with so splendid an achievement thus far Mrs. Weaver would now set herself to the writing of a preacher-novel in which the Manse and the children of the Manse play a big part and along with tragedy there might emerge a twentieth-century prophet big and brave enough to grapple with the titanic problems of our day and fight the fight to a finish *within* the church, and victoriously at that.

EDGAR DEWITT JONES.

Daughters of India

THIS is another one of Miss Wilson's delightful books. The story pictures vividly the life of a lady missionary, from her delight in the love of the shy village children and her pleasure in the way they run to meet her, to the hours of loneliness and the vexations of having to adjust her living and even her friendships with fellow-missionaries to Indian conditions on account of Indian public opinion as to the chastity of women.

All the descriptions are true to life in a remarkable degree. There is the Indian Christian village woman, ignorant but so loving, the Bengali schoolmistress, whose introduction to the *Encyclopedia Britannica* gives her the thrill of her life, the Indian servant who washes out the bread kneader only once in months, the English judge in his court room. Scene after scene is drawn with skill and rare ability, making a story that one wants to read through at a sitting.

HELEN A. MCGAVRAN.

The Cross in Symbol, Spirit and Worship

THE soul of a mystic immersed in the mighty task of a modern church—this is the impression one receives from *The Cross in Symbol, Spirit and Worship*, by William F. Rothenburger. This preacher is powerful in homily, diligent in visitation and receives the confidences of a father confessor, if one may risk an interpretation from the vast wealth of illustrative material which pervades the volume.

The three parts give three approaches to the fact and meaning of the cross. The first part does in admirable fashion that which the foreword announces as the intention. The sermonic stride is reached in chapter two and reaches some splendid heights. The author's trusting soul as a religious pilgrim is revealed by his falling into the pious fraud with many another traveler in accepting "Gordon's Tomb" in Jerusalem as a possible location of the tomb used for the burial of Jesus. Chinese Gordon did not accept or designate any tomb as a probability. The perpetrators have made a clever shift in designation to the "Garden Tomb."

Part Two gives in brief scope an historic approach to the cross. Here we find discussions of the theological aspects as well as a history of the forms and uses of the cross. One does not need to be a rampant heresy hunter to approve the type of heresy that the writer objects to—the heresy of neglect, if church and minister fail to bring words of hope to those with halting feet.

The discussion of the Lord's Supper in Part Three is one that should be read and followed by more of our churches. One might add, "and by more of our preachers," but for the fact that many preach-

ers are ready and willing, but are held back by the hand of tradition in the form of church members who decry any change from the forms and observances of their youthful days in frontier churches. The Lord's Supper needs to be rescued from an air of familiarity and restored to its true place both for worship value and added power to private devotions.

One marvels at the array and unusually large assortment of citations, ranging all the way from Papini to the Hastings Encyclopedia of Religion and Ethics. By so doing the author fulfils his expressed desire to present the power and value of the cross "in simple language easily comprehended by the man in the pew." The volume serves a splendid purpose in presenting a sound Protestant view and attitude toward the whole matter of the cross, both in use and in theology. The undertone is one of Protestant evangelism at its best.

J. B. ROBERTSON.

Lord's Day Worship Services

IN 1904 J. A. Lord, then editor of the *Christian Standard*, prepared a book of sermons entitled, *On the Lord's Day*. This book was a compilation of sermons designed to be used by small churches without pastors. The idea was to have a good reader read the sermon out of the book in connection with the Lord's Table.

Mr. Thornton has conceived the idea of a worship service in connection with a second series of sermons. There is a different worship service and sermon for each Sunday of a whole year.

The sermons are furnished by a wide variety of preachers from Isaac Errett of sacred memory, born in 1820, to the youthful B. H. Canary, Jr., born in 1891.

CHARLES DARSIE.

Books Reviewed in This Issue

CANTICLES OF A MINISTER'S WIFE, Gustine Courson Weaver, Bethany Press, St. Louis, Mo. $1.50.

TOWED IN, by Gustine Courson Weaver and Lucy King DeMoss, Bethany Press, St. Louis, Mo. $1.00.

SANTA'S COTTON DOLL FARM, by Gustine Courson Weaver, Bethany Press, St. Louis, Mo. $1.00.

DAUGHTERS OF INDIA, by Margaret Wilson, Harper and Brothers, New York. $2.00.

THE CROSS IN SYMBOL AND SPIRIT, by William F. Rothenburger. The Stratford Company, Boston, Mass. $2.00.

WILL INDIA BECOME CHRISTIAN? by J. W. R. Netram. Richard R. Smith, Inc., New York. $1.50.

TOBACCO TABOO, by Charles Millard Fillmore. Meigs Publishing Co., Indianapolis, Indiana. $1.50.

LORD'S DAY WORSHIP SERVICES, by E. W. Thornton. Standard Publishing Company. $2.50.

Any of these books may be ordered through the United Christian Missionary Society, Missions Building, Indianapolis, Indiana.

Tobacco Taboo

ONE of the most stimulating books that has come to my desk recently is the one called *Tobacco Taboo* by Charles Millard Fillmore. Mr. Fillmore is a preacher, lecturer, editor and song writer, whose wide influence has been heeded and felt by thousands of people interested in moral and spiritual questions.

Charles M. Fillmore was early drawn to the ministry, in which profession he rendered a good many years of effective service in Indiana and neighboring states.

Ten years ago he became the general secretary of the No-Tobacco League of America. In spite of extraordinary discouragements, he has persisted in his great purpose through the years until his name, his personality and the organization he represents have come within the consciousness of and commanded the respect of many thousands of people in all parts of America.

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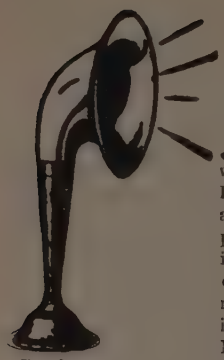

J. W. YOHO of Huntington, West Virginia, will give part time to Leadership Training and other general phases of our work in West Virginia during the next six months. Mr. Yoho is the father of Mrs. May Yoho Ward of South America, and Dee Yoho of Japan.

The religious education department in cooperation with the North California Missionary Society, has called Wilbur Parry of Berkeley, California, as educational secretary for North California. Mr. Parry is a graduate of California Christian College and the Boston School of Religious Education and since completing his academic work has served as director of religious education and student pastor in our University Church at Berkeley.

Charles Aldrich, who has served in the Coke Region for several years, has been elected superintendent of this work to succeed Ray Manley, who has given faithful service there for many years, and who, himself, insists upon this change. Mr. Manley will continue in the work.

Miss Grace McGavran is completing the first of two quarters of the new Junior Revised Program at the Christian Board of Publication. The second quarter—one on the missionary work of our brotherhood—will be written during 1931. This is a permanent way of getting missions and world friendship into the Sunday school, as the lessons are revised only every seven years.

Health conditions in our homes for the aged are not very good at present, due to the advanced age of many of the guests in the homes. In the children's homes there is not a great amount of sickness, except in the Colorado Home, which has been quarantined on account of scarlet fever and diptheria. The superintendent of this home, Mrs. F. W. Henry, had to undergo a major operation but is improving.

Mrs. A. A. McGraw, who has been serving as superintendent of the Child Saving Institute, Omaha, Nebraska, for fourteen years, has resigned and Mrs. Bettie R. Brown of the Christian Orphans' Home, St. Louis, is filling in until the board secures a successor to Mrs. McGraw.

Luther C. S. Shao (Shao Ching-san) who graduated from Nanking Theological Seminary in 1926 and that same year received his B. A. from the University of Nanking, and who was assistant pastor and director of religious education in our South Gate Church, Nanking, was awarded the Hume Memorial Fellowship for 1930-31 and entered Yale University last fall. Mr. Shao attended the International and World Conventions at Washington.

Our sympathy is extended to C. M. Yocum in the loss of his mother, Mrs. C. M. Yocum, Sr., November 12, at Steubenville, Ohio; also to Mrs. F. M. Rogers, whose mother, Mrs. Mary W. Hawkins, passed away recently in New Orleans, Louisiana; and to Miss Hazel Harker, formerly of Japan, whose father, Samuel A. Harker of Frankfort, Indiana, passed away November 2, following a stroke of paralysis. During November, also, A. R. Liverett's mother died in Florida, after an illness of several months.

The delegation from Australia at the Missions Building, Indianapolis, en route to the Washington Conventions

Following the death of Miss Lena Gilbert, who had served as treasurer of the Christian Woman's Board of Missions for a number of years, Mrs. F. M. Rains was elected to that office. Other officers and trustees of this organization, the continuance of which is necessary for legal reasons in order to handle permanent funds, are: Mrs. Anna R. Atwater, president; Miss Lela Taylor and Miss Mary Campbell, vice-presidents; Miss Nora Darnall, secretary; Mrs. Terry King, Miss Bess Robbins White, Miss Joy Taylor, Mrs. Alda R. Teachout, Mrs. Ora L. Shepherd, Miss Anna Clark, Mrs. L. Madge Smith, Miss Daisy June Trout, Mrs. Effie L. Cunningham, Mrs. F. W. Pittenger.

During the sessions of the International Convention, word came of the death of Mrs. J. H. Hardin. Mr. Hardin, who passed away twenty-one years ago, was at one time secretary of the American Christian Missionary Society.

We regret to learn that Miss Bessie Beckett, who has given a number of years in faithful service in the Coke Region of Pennsylvania, was compelled to go to a hospital in Uniontown for an operation. Recent word indicates that she is making good progress toward recovery.

Mrs. Sue Menges, daughter of the late J. G. Waggoner of Canton, Illinois, and who with her husband spent several years in Cuba as a missionary, is now conducting The Menges Language School for Graduate Students in New York City. Her system of teaching Spanish has commended itself to the Oxford University Press to such an extent that that house has acquired the right of publication for ten years.

Following the conventions in Washington, Mrs. George W. Muckley, who serves so efficiently from year to year as secretary of the International Convention, sailed for China to spend some time with her son, Bayard, in Hong Kong, and with Margaret, now located as a missionary at Nantungchow. Mrs. Muckley can be addressed in care of Bayard Lawrence, Texas Oil Company, Hong Kong, China.

The benevolent department has graciously found a place for Miss Mary Kelly, now at home on furlough from China, and for her mother, in the Florida Christian Home, Jacksonville, for the winter months, which will be headquarters for Miss Kelly while she is assisting in one-day conventions.

A recent visitor to the Christian Orphans' Home, St. Louis, found Robert Jaggard just recovering from an attack of mumps and both he and Julian, the older boy, happy and well cared for, while Dr. and Mrs. Jaggard are carrying on in the Congo country, Africa.

Dramatization at Jhansi

By DONALD A. McGAVRAN

THE India Mission of the Disciples of Christ held an Institute of Religious Education for teachers at its station in Jhansi, India, under the leadership of T. N. Hill. Twenty teachers were present. In order to acquaint them with the possibility of dramatization as a teaching method, Miss Zonetta Vance of Kulpahar gave the following demonstration which occupied three thirty-minute periods. The short time, the fact that the girls were acting before an audience of teachers, and the fact that the location was poor, greatly handicapped the demonstration. Nevertheless it served to indicate what might be expected under normal classroom conditions and will convince the most skeptical of the validity and practicability of dramatization as a teaching method. It also serves to indicate how some of the common difficulties may be dealt with.

The first day Miss Vance lectured to the teachers presenting the subject of education through dramatization.

On the second day Miss Vance announced that the story which was about to be told to the children was an entirely new one. It had not come into their course and as far as the teachers were aware was completely unknown to the girls.

Dulari Bai, the headmistress, told the story. She commenced with questions relative to going on a journey and then told the story of Abraham's sending to the East for a wife for Isaac, the meeting of Rebekah at the well, the conversation at Laban's house, and the return to Isaac. It had been well prepared and the dramatic element was markedly present.

At the end of the story Miss Vance said to the girls, "Now come and sit here. We are going to dramatize the story you have just heard. How many parts shall we have?" One girl answered, "Two, one at the well and one at Abraham's tent." Miss Vance: "Yes, but where was the beginning of the story, at the well or many days' journey from there?" One girl says, "At the well," but another corrects her with, "No, many days' journey from there, at a tent in the jungle where Abraham lived." So with much help in the form of questions and direct statements from Miss Vance, but with lots of thinking on the part of the girls, the story is divided into four scenes.

Then Miss Vance says, "Think over the first scene. . . . Where will Abraham's tent be?" A girl points to a corner of the veranda. "Yes, that will be fine. Now who will be Abraham?" Girls volunteer for the various parts. They play through the first scene. The girls speak out well. They say a lot in a condensed form and get through in two speeches. Abraham tells his head servant to get a wife for Isaac and the headman returns answer, "Very well, I will do as you have commanded." The most important aspects of the scene are omitted.

Miss Vance: "Anything else that ought to be said?" Two more speeches are thought out and spoken. "Is it over now?" Yes. "All right, now come and sit here. What can we do to better this story?" No answer. The girls haven't got that far along in their thinking and do not know how to better it. They have already done the best they could. So Miss Vance says, "Did the servant receive gifts to take along with him?" Yes. "What kind of gifts did Abraham give him?" The girls suggest the sort of things given to a bride. "Who kept these things? Abraham had a lot of servants you remember." The girls answer that he must have had a treasurer and he probably sent a servant for the gifts which were in another tent. "You'll have to choose someone to go and get the gifts won't you? Who'll be the servant?" A girl volunteers. This kind of conversation continues till the group has a much better idea about which Abraham did and why he did it.

Miss Vance: "Now we shall play this scene again. Let us choose other actors." They choose and start right in. The three actors come and sit in a row. "Hadn't the servant better sit behind the master?" "Oh, yes," exclaims one of the three. "Why didn't you think of that before?" she adds to the now retiring servant. The play starts but Abraham is very silent. Either she suffers from stage fright or else has little dramatic talent. Isaac coaches her in a whisper all through the scene. Miss Vance intrudes a question as the group appears stumped, "Well, what *did* Abraham say to the treasurer?" This starts them off again.

"Now let us do the second scene." There is a brief review of the story by Miss Vance, actors are chosen and the scene is played through. As before, it is very condensed and many incidents are omitted. Miss Vance: "Remember that after talking over this scene we are going to do it again. In this was there anything left out?" No answer for a long time. "Well, was there any specially good item?" No answer for a long time. Finally one ventures, "I think that Abraham's servant said a prayer at the well." Miss Vance: "Is there any other way to play this?" No answer at all. "By the by, did Rebekah say at once, 'Come to my house'?" No. "And, how did Rebekah know that this stranger would be welcome at her father's house?" Answer. Rebekah went and asked her father and then came back to the servant. "When did the servant put the bracelet on her?" Answer received. "Right." After some more conversation of this sort, "Now let's play it through again."

This time the girls did a much better job, got in much more detail, much more expression. This shows that though they sat quiet and seemed scarcely to understand the questions, nevertheless they were learning all the while. It is worth noting that the questions which were answered most readily were ones of fact as to what had happened in the story.

On the third day while the girls were busy getting ready, Miss Vance explained to the Institute some of the difficulties which have been experienced in the use of the dramatization method in the school at Kulpahar.

Then the girls walked in and went through the first scene, very creditably indeed. When the girls went out Miss Vance continued: "Yesterday when we dismissed these girls from the Institute I followed in about ten minutes. I found them eagerly reading the story in the Old Testament. Later they discussed, enthusiastically and entirely without supervision, what the various characters would say to each other. When a group of children want to, they cannot be kept from studying. When they become thoroughly interested in a task they themselves will search for means of carrying it out to a successful completion. One of the values of dramatization as a method of learning is that it encourages a much more vital study of the Bible. For the same reason it is important that the acting shall not be permitted to gravitate into the hands of a few dramatically talented children. Let all take part so that all may be stimulated to study and learn."

The second and third scenes were then played over. There were some mistakes and some halting due possibly to the audience of teachers—but on the whole it was very good. As they went out to prepare for scene four Miss Vance continued: "Note the adaptability and originality here exhibited. Right in the middle of the scene they discovered that they needed a servant. They had none, so after a pause while they thought about it, the camel slid out from under its skin and became the servant, crawling back into its skin when the servant's part was finished. Note, too, the imagination used by the children. The camel is watered in a flowerpot; a handful of pebbles becomes priceless treasure; and Rebekah draws water, purely imagined, from a well, purely imagined, with a rope and bucket, purely imagined. Materials are not entirely unnecessary. They add interest, and frequently have educational value, but children can get along with very few stage properties."

The fourth scene was then played through and was good. It was realistic. The children had very clearly absorbed all the important aspects of the story. In closing, Miss Vance explained how the costumes used had been made and stressed the fact that this was a teaching method not a means of producing dramas for exhibition.

Missionary Organizations

Woman's Society

1930-31: *Sharing in His Power.*

Theme Hymn: *Lord, Speak to Me That I May Speak.*

Young Matron's Society

1930-31: *Sharing Him With the Nations.*

Theme Hymn: *We've a Story to Tell to the Nations.*

Guild

1930-31: *With Him on the Way.*

Theme Hymn: *Where Cross the Crowded Ways of Life.*

Devotional Theme for 1930-31: "Continue Steadfast," Acts 2:42-47.

Theme for Six Months' Program Study— "Sister India" (January to June)

Aim: That we may study the history, culture and needs of India, in the spirit of the Divine Friend, in order that we may appreciate her and her peoples and be ready to share with her our interest, prayers and abundant living.

February Topic: *Our Corner in Sister India's House.*

Devotional Theme: *After the Sowing—the Harvest.* Eccles. 11:6; Isa. 55:11.

1. Leaflet, *Salaam, Our House Is Yours,* by Mrs. Nelle Grant Alexander.

A map talk on the north, central and south areas of our work in India.

2. Leaflet, *Working by Candlelight,* by Mrs. Helen McGavran.

Recalling the beginnings of our work—the mission strategy of that day.

3. Leaflet, *Turning on the Electricity,* by J. G. McGavran.

Present mission policy—finding better ways when old ones are blocked.

4. Leaflets

a.) *In Convention Assembled,* by Neva Nicholson.

The annual convention—where old policies are reviewed and new ones approved.

b.) *Our Indian Brothers in Council,* by C. H. Smiley.

The annual meeting of the Indian delegates at which they make their policies for such parts of work in the local churches as they are responsible for.

* * *

The leaflet by Mrs. Alexander contains a map talk of all of the work being done in India. This may be used in connection with the three maps in the India Supplement of December WORLD CALL, or if preferred three women may be asked to give talks instead of one, the material being found as follows: Map of India with information on pages eight and nine. Post this map for use during the entire six months, pasting at the bottom of it the folder leaflet—*Greet Our Indian Ambassadors.* The map of the Jubbulpore division, on pages four and five of the Indian Supplement, with the information on page seven. The map of the Chattisgara division on pages twelve and thirteen, with information on page ten.

Please watch all material in January issue of WORLD CALL, relating to India, one in particular called "To These We Hand the Torch," a series of brief sketches of men and women among the nationals of India carrying heavy responsibilities.

Be sure that your women learn the new India Hymn on the inside cover of the *Annual Program Booklet.*

February Topic: *Tools for Building the New India.*

Devotional Theme: *Life Abundant.* John 10:10; Luke 12:15.

1. Leaflet, *Insuring One Square Meal a Day,* by W. G. Menzies.

Some new ways gradually replacing the old.

2. Leaflet, *An Indian Village Learns Better Ways.*

Using the community plan as a means of Christian character development.

3. Article in February WORLD CALL, "India's Daughters Shall Be Trained," by T. N. Hill, or "Visible Returns on an Investment," by Dr. Hope Nichoson, (February WORLD CALL, also).

Christian education—best tool for Indian girls as well as boys.

4. (Optional.) Map Talk in February, 1931, WORLD CALL, "Health and Happiness, Hand In Hand."

* * *

Besides the two leaflets provided for the Young Matrons' meeting for February, it is suggested that some of the material on medical work in India—carried in February WORLD CALL—be used as well. There will be a map talk by Dr. Hope Nichoson which can be used with the maps provided in the India Supplement. To give some idea of concrete ways in which medical missions served the children of India have some member tell the story and show the pictures of little Keji (indicated under 3 above).

There will not be a great deal of time for preparation of the material to be found in the February issue, but there will be about ten days between the time the February issue of WORLD CALL is received, if the meeting is held the first week of the month.

Watch January WORLD CALL for any material on India, especially the article on the nationals in our missions who are carrying heavy responsibilities—"To These We Pass the Torch."

If preferred the map talks provided in the India Supplement of December WORLD CALL can be substituted for the medical map talk provided in February issue of WORLD CALL.

For the devotional talk see the second article on page 38 of January WORLD CALL.

February Topic: *These Be of My Household.*

Devotional Theme: *And Who Is My Neighbor?* Luke 10:25-37.

Topic: *These Be of My Household,* a symposium consisting of a series of leaflets edited by Leta May Brown of Damoh, India, containing the stories of the following women characters: Hindu, Mohammedan, outcaste, modern, grandmother, reformer, Christian, virgin, widow, woman with a strange disease.

Alternates: Articles in February WORLD CALL:

Health and Happiness—(Map talk)

Visible Returns on an Investment.

Fighting the White Plague at Pendra, by Dr. Peters.

India's Daughters Shall Be Trained.

* * *

The symposium of impersonations provided for this meeting of the Guild is expected to take up the entire time, as there are eleven characters represented—"Sister India," and ten of the types of women to be met everywhere on her streets and highways. The material takes the form of a leaflet with introductory material and the lines of Sister India, and a ten-page folder, containing the parts of the ten other characters, which can be cut and clipped in such a way that each character may have her own part. Extra copies of this material may be had for $.05 each, or $.10 for the entire symposium.

This material may be given rather elaborately as a pageant, or very simply, just as any ordinary leaflet would be used in a meeting. If costumes are used see the leaflets in the hands of the program leader, *Costumes for Indian Characters,* or pages fourteen and fifteen of the India Supplement.

The alternate suggestions in case the symposium is not used are all in the February issue of WORLD CALL, so that there will not be much time for preparation. If the time is too brief, it is suggested that a thorough study be made of the material in the India Supplement and additional articles carried in January WORLD CALL, chief among the latter the article, "To These We Pass the Torch."

See note on the devotional page of January WORLD CALL.

Programs for February

Circle

(For unmarried young women 18-24)

February Topic: *Blue Prints and Patriotism.*

Worship Theme: *Loyalty to Our Heritage.*

Senior Triangle Club

(For boys and girls, ages 15-17)

February Topic: *In the Villages of India.*

Worship Theme: *Loyalty to a Great Cause.*

Intermediate Triangle Club

(For boys and girls, ages 12-14)

1929-1930: *Trails of Discovery.*

India, Our India

IF POSSIBLE make a sufficient number of copies of the following hymn to provide each member of your Circle with one. Preface the singing by words to the following effect: India, like all other countries, has her patriotic songs and hymns. Because the hymn, "America the Beautiful" was so uniquely suitable to India, a woman living in Madras, India, wrote to Katharine Lee Bates, the author of "America the Beautiful," for permission to rewrite it so that it might be used in India. The words, therefore, that we are to sing now are the ones that were written when this request was granted. It will be interesting to us as we sing to note how very few changes have been made in the words. (Note: If it is impossible to arrange for the group to sing this hymn be sure to have it sung as a solo or duet. It may be used in the program after the talks from *India on the March.*)

O beautiful for azure skies,
For golden waves of grain,
For snow-capped mountain majesties
Above the palm-strewn plain!
O India, my India,
God shed his grace on thee,
And crown thy good with brotherhood
From sea to shining sea!

O beautiful for pilgrim feet
Which suffer mortal pain,
Who strive to find the way to God,
That way so clear and plain.
O India, our India,
God mend thine every flaw,
Make strong thy soul in self-control
Thy liberty in law!

O beautiful for patriot dream
That sees, beyond the years,
Thine alabaster cities gleam
Undimmed by human tears.
O India, our India,
God shed his grace on thee,
And crown thy good with brotherhood
From sea to shining sea!

Note the following suggestions for the division of the talks from *India on the March* as called for in your program year book. None of these talks should include all the material covered in the various pages. The first one may be condensed from page 29 to the third paragraph on page 38; the second, omitting pages 39 to 43, beginning on page 43 and closing with the end of the first paragraph on page 47.

SINCE our monthly program meeting for February is for the purpose of helping us to understand the village life of India, it would be interesting to refer to Chapter II, "Mango Village," found in *The Star of India.* This chapter will give you a picture of the small villages where nine-tenths of the people of India live.

Use the material, pages 15-21, "A Glimpse of Village Life," as an informational talk by a member of the Triangle Club. This could be made an illustrated talk by gleaning pictures depicting village life from WORLD CALL and *King's Builders.*

Also the material, pages 25-28, "Outside the Walls," could be given by a young person in order to help the Triangle Club understand the caste system and the conditions under which the outcastes live.

In the leaflets for February, you will find an interesting narrative from one of our missionaries as she tells the story in the villages. This leaflet may be used as an impersonation.

Assign the sections of the leaflet *Telling the Story* to several young people. These articles show the work our own missionaries are doing in India. You will be interested in referring to April, 1930, WORLD CALL, page 29, on which you will find a photograph of the Indian musician in the Fosterpur Church.

See page 19 in the booklet *Out of Yesterday Into Tomorrow.* This will provide the adult leaders with extra story material and questions for discussion. The following questions could well be discussed by a Triangle Club after the study of presentation in the February meeting:

How did caste begin and when? Why is caste tied up with religion? (Refer to Chapter II, pages 13-15 in *Star of India;* Chapter III, pages 30-35 in the same book; see pages 83 and 88 in *India on the March.*

Why don't Christians do away with caste? (Look up per cent of Christians in comparison to population.)

What effect does caste have on the choice of vocation? (Compare the choice of life work of young people in India and the United States.)

Have we anything like caste in our country? (Consider race prejudice, the "across the track" section, divisions among rich and poor, etc.)

YOU will find fine stories and information in those books, *Goal,* and *Star of India.* The fine Supplement to the December WORLD CALL is full of stories and good material and contains a big picture map and photographs of all our missionaries working there. Wouldn't that be interesting for Triangle Club folks, too? It will cost ten cents but is worth much more to you.

This paragraph from the letter of Ray Rice is worth repeating: "In our school at Damoh we are now teaching agriculture, smithing, tailoring and carpentry. It is very apparent that those who win in India will have to know a trade. Until recently work has been held as degrading, but lots of folks have now learned to carry their own umbrellas and are learning to work. We believe that scouting plays a big part in this effort and our boys have learned the laws of scouting. The one law of being helpful and doing a good turn daily has taken hold of the boys because the idea of service is new."

The following is a part of a letter written by one of the Damoh boys who, after graduating from the eighth grade there, went on to the Normal School at Jubbulpore to prepare for teaching:

Normal School, Jubbulpore, C. P.

My Dear Parents,

I received the reward you sent to me and it is very beautiful. I thank God that he gave you such a gentle heart.

Here in this school are one hundred twenty-five students with me. There are only two Christian boys among so many Hindus and Mohammedans. They have been influenced by Christianity a good deal by observing our conduct. The whole year has expired very comfortably and I like to live here. I have many opportunities to help my teachers and I help them with all my might. I was appointed captain of my room in which twenty students live. Everybody esteems me very highly it seems.

My school will be closed the 17th of April. Our annual examination is called "Vernacular Middle Teachers Certificate Examination." I hope to pass this year and to come to teach in the Damoh Mission school. Now I have no more news therefore I am closing this letter with best wishes.

Your most obedient son,
Yousulph Bhaiya Lal

Devotional Study for Woman's Missionary Societies

Worship Theme: *After the sowing, the harvest.* Eccles. 11:6; Isa. 55:11; Rom. 10:14f.

AS JESUS went about Galilee and Judea teaching, healing and helping, he observed that when a man wanted a crop of grain he first prepared the soil and sowed the seed in obedience to the natural law. He found in this a profound lesson concerning the spiritual life, and he taught the people the parable of the sower who went forth to sow. He must sow if he wanted a harvest. He must sow wheat if he wanted to reap wheat. He must be generous in his sowing if he wanted to reap a bountiful harvest. He sowed his precious grain all over the field and much of it fell on land that would not produce a harvest. But he was not discouraged for he could expect a great harvest from the seed that fell on good ground.

Jesus said the proclaiming of the Good News was just like that. The seed, the Word of God, must be sown and sown generously if we want a bountiful harvest. The writer of Ecclesiastes says, "In the morning sow thy seed, and in the evening withhold not thy hand." The sower must not be particular about the time of his work. Morning, noon or evening, he must be ready to sow the seed at any time. The sower goes forth in joy to sow, because through the ministry of sun and rain and air and soil he has high hope of a harvest. So the sower of the seed of the Word of God is happy in his work for he trusts God's care of the seed and the working of his natural laws, to bring forth from that seed a harvest.

In Romans 10:14, 15, Paul asked a pertinent question: How can they believe without hearing, or hear without being told, or be told unless there be someone sent to tell them? We read the parable of the sower and think of the evangelists, preachers, missionaries, whose sole business it is to make known the Word of God. But we are all coworkers with God in this work. It is the business of most of us to send a few of us to the work of sowing the seed far and near. This matter of sending is one that touches us very closely sometimes. Here is a mother who is an enthusiastic worker in sending out others for all types of work. But one day her own child says he too will be one of those sent. Then that mother loses interest in sending—she doesn't want to send her own. She had thought only to send some other mother's son or daughter. John 3:16 is such a precious verse to us because it proves our Father's great love for us. God loved, and gave. We cannot love without giving—maybe a son or a daughter, maybe only of our service and means. But we must be ready to send workers, whoever they may be.

God accompanies his commands with promises. He says "Go" and promises his continuous presence. He sent his son, and in doing that, came himself to dwell with men. If we send our own, we go too. According to his nature, God is with all who go or send. In Isa. 55:11 is a promise that has always heartened God's workers: "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." This promise, which is in the form of a declaration of fact, must have upheld many a worker for the kingdom in times of doubt and discouragement. Sometimes we think there are not enough converts in foreign lands to warrant our continuing our gifts for that work. But we cannot know all the ways God is using to fulfil his promise. Many strange instances of the influence of God's word in bringing people into the Kingdom of Heaven, even without the ministry of any person, have convinced missionaries of the trustworthiness of this promise. Our part is to have faith, to pray, to give, to send, that the seed may be sown.

Intercession.

"Go ye therefore, and make disciples of all the nations . . . . . and lo, I am with you always, even unto the end of the world."

Everyone can obey this command, the greatest command ever given, and can claim this promise, the best promise ever made, for we can all go and be sowers of the seed, in one way or another. Let us ask God to help us to realize this.

We can go by sending our sons and daughters and friends. Pray that we may be willing to go thus and to claim the promise for ourselves and them.

We can go by our influence through prayer. Pray that we may be more courageous in reaching out to those in need of this form of service.

Having gone in these personal ways, we shall not fail to go through our means. Pray that God will help us to go in this way also. The promise is sure.

Devotional Study for Young Matrons

Worship Theme: *Life Abundant.* John 10:10; Luke 12:15.

LIFE is the most precious thing in the world. What would a man take in exchange for his life, Jesus asked. And the answer is that life is so precious that it cannot be bought, its price cannot be computed. Life is so valuable that we consider the agencies for the saving of life as those most worthy of honor and respect. The coast life guards must be men of the highest courage, and firemen must be brave and ready to go into terrible danger in order to save life. On all transportation agencies we count there rests tremendous responsibility because human lives are in the care of those in charge and we cannot forgive or excuse any carelessness that results in loss of life. Is it, then, the mere physical life that we mean when we value life so highly? In this valuation I think we mean the whole of a man—physical life plus character, mental ability, attainment or possibilities in the realm of the spirit, all that goes to make a person of worth in his community.

Jesus said that his mission on earth was to help people to have abundant life. It isn't enough that a child should merely live physically. Our valuation of the child, under the teaching of Jesus, is that he is worth all it will cost to help him to live abundantly. The children of Africa's savage tribes live, but if any one of them develops mentally or spiritually above the others, it is not because of environment but in spite of it. The children of India's poor and of the depressed classes are objects of pity because of their stunted meager lives. Nothing is done for their development beyond the poor food that barely keeps them alive. It is not to be wondered at that these have come into the church by thousands. It is only in the Christian church or rather under the ministry of Christ, that they find life, only in the life-giving sunlight of Christ's love that their lives grow and blossom into character and they become wells of blessing to others.

The abundant life is free—free from the stunting power of fear, superstition and belief in unworthy objects of worship; free to develop and grow. When a baby is born in India, in a Hindu home, it must immediately be protected from the evil eye. So it is given a name that is calculated to fool the evil influence, the name of some worthless object. Its eyes are blacked and it is made unattractive. The fear of the evil eye surrounds the child and cramps it, and this influence is more fearsome because there is no way of knowing through whom, from what direction, or in what form it may strike. Not only is the Christian child free from this terror of the unseen world, but the Christian mother is free to treat her child as a treasure, worthy of the deepest love and tenderest care without fear of the evil eye. The abundant life means redemption from such things as this.

Abundant life means growth. All creation grows and develops. Jesus gives this God-given power to grow a chance to act according to his laws. It is inspiring to think that we are coworkers with God in carrying out his plans for mankind in that we are helping others to have a chance to grow. It is encouraging to know that through our efforts children, men and women all around the world, are having the opportunity to have this abundant life that Jesus came to give.

Creation's Lord, we give Thee thanks
That this Thy world is incomplete;
That battle calls our marshaled ranks,
That work awaits our hands and feet.

That Thou hast not yet finished man,
That we are in the making still—
As friends who share the Maker's plan,
As sons who know the Father's will.

—*William DeWitt Hyde.*

Intercession.

Here are the future mothers of Christian children in India. Pray that our missionaries may so teach and train them that they will be worthy mothers and homemakers.

Here are the teachers of little children. Pray that they may be so established in the gospel truth that they will be fit examples to those whom they teach, that they may guide them into light and truth.

Here are those women who will carry the good news into the non-Christian homes. Pray that they may be so full of sweetness and light that those they teach will love the Savior of whom they tell.

Devotional Theme for Business Woman's Guild

"And Who Is My Neighbor?"—Luke 10:25-37

NO DETAILED talk is provided since it is suggested that the entire story of the Good Samaritan be read very impressively. However, the following poem is suitable for ending the Scripture reading:

Shadows

"I passed him in the night
And moving on
He knew me not—
Yet there,
Clothed in the tattered rags
Of poverty,
Was mine own brother
Under God.

"For that he was a man
We two are kin;
Nor race nor color,
Pride of place
Or other false assumptions
May excuse
My arrogance—
I passed him by."

Also the following prayer in poem form, by Christina Rossetti, will be lovely to follow at the end of the devotional talk:

Prayer

"Lord, make us all love all; that when we meet
Even myriads of earth's myriads at Thy Bar,
We may be glad as all true lovers are
Who, having parted, count reunion sweet;
Safe gathered home around Thy blessed feet,
Come home by different roads from near or far."

Echoes From Everywhere

Cooperation Among Christians in Japan

During the months of September and October, Tennoji Kindergarten, Osaka, received in cash gifts Yen 125 ($62.50), and also a fine large wall clock.

Eight new pupils entered, although a government kindergarten was open in this district in September, keeping our enrollment at ninety pupils, with four teachers. This new government kindergarten has an enrollment of 160, with but four teachers.

The Kingdom of God Movement grows in power. Its aim is to have 1,000,000 souls established in Christ, to live as true Christians. Already Christian cooperatives are being established in a small way. Our own Tennoji church members are buying a number of household necessities through the co-operatives and joining the Co-operative Insurance Company. Regular life insurance is very expensive here.

ROSE T. ARMBRUSTER.

Osaka, Japan.

Necessity the Mother Of Invention in Africa

Goldie Alumbaugh and I just got back from an itinerating trip of almost six weeks. We were on and off our bicycles as the paths permitted or demanded. It was my first trip out, so I saw innumerable interesting things. Six weeks was really one week longer than I wanted to be away from home and work here.

We took medicine and two hospital boys along and had to send back to Wema twice for more medicine. Everywhere the people were interested in the Victrola music, especially the laughing record and ones with singing. My tungsten needles played out on me, so I used porcupine quills for awhile and then laid in a supply of thorns from a lime tree.

MYRLE O. WARD.

Wema, Africa.

Baptisms at Luchowfu

During the Pentecost season special classes were held and meetings conducted at the church. The Chinese pastors took the greatest care in instructing the candidates for baptism. Twenty-two were baptized at the Luchowfu church on the anniversary of Pentecost. About one-half of these were pupils from the splendid Coe Memorial Girls' School. The opponents of religious teaching have largely stopped the Bible teaching in mission schools, but such is the influence of true Christians that pupils are led to Christ quite irrespective of whether there is formal Bible instruction. Miss Wilkinson and Miss Collins, the missionaries at the school, and the Chinese teachers are far more influential in leading the young folks to Christ than any mere classes could be. Those who forbid the teaching of the Bible in mission schools cannot possibly forbid the influence of Christian character and personal contacts.

A number of the young people baptized were second generation Christians. What this means for the church in a non-Christian land only those who have lived for many years in such a country can tell. It means stability of character and steady progress, and even spiritual insight, such as can never be achieved by a church composed of those who have grown up under a non-Christian moral system. The baptism of a considerable number of second generation Christians marks a real step forward in the work of the Christian Mission in China.

About one-half of those baptized were from non-Christian homes, most of them adults. Their coming is a testimony to the Christian life of the Chinese Christians during these years of opposition and disorder. The steady work of these Christians has won the good will of the whole community, even while the missionaries were all away during the war period.

MR. AND MRS. OSWALD J. GOULTER.

Luchowfu, China.

Keeping Up With the Joneses

A short while ago I saw in the Nsöngö country a woman of whom I wished to say, "Poor woman!" But she's not poor, she has a loving husband, and she's attractive, but she had twenty-eight freshly cut wounds on her back from her waistline to her knees. She was carrying a green twig with which she kept the flies off the wounds. Every wound was about three-quarters of a circle two inches in diameter, and in every circle were three smaller ones. How carefully that poor woman walked! And what pains she took in seating herself! And this was for style —"Keeping up with the Joneses." Anyway these beauty marks, when well scarred, show that the women can stand punishment. This is a good thing, for the husbands express affection in a *striking* way. It can be truthfully said, "The wife whom the husband loveth, he whippeth."

What a difference it is to look on the coming generation of Christian girls! Pretty white teeth unmarred by the blacksmith's chisel and mallet and the smooth clear skin minus the marks of endurance! These girls are just as attractive and they won't stand for the old adage, "Spare the rod and spoil the wife." Christian Missions are surely leaving their permanent marks on the women of Congo.

CHARLES P. HEDGES.

Monieka, Africa.

Hidden Answers

1. When is a man educated?
2. Who is the new vice-president of the United Christian Missionary Society?
3. What was likened to a "jam sandwich"?
4. Where has a corner stone been laid for a new church?
5. Of what college can it be said that every student and every faculty member belongs to the church?
6. What substitute is used for Victrola needles in Africa?
7. Who was Shi Gwei-piao?
8. What does "Keeping up with the Joneses" mean in Africa?

Printed Page
In Demand

At the request of the Methodist Press I had 200 more copies of my booklet *Personal Evangelism* mimeographed and sold a hundred copies to them. Three hundred copies of this booklet have been sold to date. Many more will probably be sold as it is being credited in the Philippine Council of Religious Education.

ALLEN R. HUBER.
Manila, Philippine Islands.

For Those
Who Ask

One day when I was telling one of the Hindu women the story of Chandra Lila, a neighbor woman came, whose son is in our English school. When I told her how Chandra Lila had made pilgrimages to all the sacred places in the hope that she would win salvation for herself, she began to weep and said, "I know it all too well. We may go where we please and travel all over India to the sacred places and do our *puja*, but salvation is not found in that way. We can get it by staying right at home, for God gives this gift to those who ask it." There are two other women whom we teach who are hungry for the truth.

HUNAI BAI, *Bible Woman.*
Pendra Road, India.

Mothers' Club
Entertains Sunday School

Did you know that our Japanese Sunday school has a Mothers' Club? There are thirteen members and they invited the teachers and officers of the Sunday school to a Japanese dinner in one of the kindergarten rooms of the new building. Since this is equipped for small children, we doubled up our long legs on the small chairs and most of our knees came up at least even with the top of the table.

We were instructed to sit so that a Japanese was next to an Anglo-Saxon, and it was surprising how easily we became acquainted with our neighbors.

Mr. Unoura spoke of the club and how they had long been planning such a demonstration of their appreciation of what we are doing for their children. He presented the president of the club, who spoke in Japanese, and the superintendent of the school responded, introducing the superintendents of the different departments, who in turn introduced their teachers. It was a wonderful experience for us all.

MARY E. FULLER.
Los Angeles, California.

New Building
In Vigan

On August 13 we had our first meeting in the student center. The student center is a frame house with cement floor and wall for about three feet. The first floor is all one room and is equipped with chairs, tables, and blackboards for Sunday school and Endeavor assembly, and for a study hall for boys of the community during the day and most evenings. An outside stairway (covered) leads to a nice porch and the upper floor with a long hall with three classrooms on either side. These are for Sunday school or Bible chair classes, committee meetings and a pastor's office. The whole house is nine by twelve meters, and each of the classrooms is about four meters square. We have chairs enough for the whole, and shall soon be furnished with blackboards and cupboards.

W. H. FONGER.
Vigan, Philippine Islands.

Bible Women
Busy

Last month 59 Bible women worked a total of 988 days visiting in 1,888 homes and making a total of 4,485 visits to those homes. They visited 80 different villages and entered 38 new homes. They taught reading to 37 Christian women, 267 Hindu women and 40 Mohammedan women, and handwork to 36 women. They sold 241 books.

MYRTLE FURMAN.
Pendra Road, India.

Prohibition Takes Stock

(*Continued from page* 14.)

and John J. Raskob contributed $121,893.96 to it during the preceding fiscal year, while $321,260, or more than 75 per cent of its budget came from 53 wealthy individuals. It was testified that 15 out of 28 American directors of General Motors are on its board of directors. A letter was introduced into the Senate Lobby Investigation record to show that the organization claims that its directorate controls assets amounting to $40,000,000,000 and 3,000,000 employes. More important still is a memorandum which was placed in the record proposing to legalize beer with a tax of three cents a glass to be paid by workingmen and others, the returns from which should be used to reduce or eliminate corporation and income taxes.

Fifth: The Wets are developing a common strategy. Heretofore they have not been a unit. Some want modification, some want light wines and beer, and some want government control, while the Raskob-DuPont-Sabin crowd want straight-out repeal. The big business group want no government control of liquor or anything else. However, their "National Constitutional Convention" now in session in Washington espoused government-controlled dispensary system for light wines and beers, no city less than 50,000 to have more than one dispensary. This creates a clear issue between the Raskob-DuPont-Sabin group, who stand for repeal and the eight groups demanding modification with government control.

Sixth: On the other hand there is still a decided Dry majority in Congress. Two-thirds of the House and four-fifths of the Senate will be Dry even in the next Congress. However, it needs to be remembered that politicians are extremely sensitive to public opinion and the present mass movement of public sentiment toward the Wet position may easily change a number of votes that are now regarded as Dry. The time has come when the Drys must build up a sound public sentiment for Prohibition in every section of the country. That has always obtained heretofore and is probably still predominant, but it is not vocal. There must be a rallying of Dry opinion, backed by a respectable educational campaign in homes, churches and schools as to the evils of alcohol and the benefits of Prohibition. Thanks to the Scientific Temperance Federation, material for this purpose has recently become available.

Seventh: One wishes the Drys had a more reassuring leadership. The Wets pay Mr. Curran, head of their organization, $25,000 a year and they have a half-dozen men at $10,000 a year each. The Dry leadership is practically all of the old school Anti-Saloon League-Women's Christian Temperance Union type. I have sat through three days of conference of Prohibition leaders while the organization wallowed like a rudderless ship in a heavy sea, with scarcely anything planned except to sit in the trenches and wait for the attack. Prohibition needs to get out of the trenches and attack the enemy. It needs to be dramatized, and you can't dramatize such prosaic matters as the social, economic and moral gains of Prohibition without imagination. The Wets are disguising a selfish and unpatriotic scheme for personal gain under such cries as freedom, liberty, and opposition to oppression. Prohibition needs the glamor and romance that appeal to youth. It must attack. Whether Dry leadership possesses the imagination to give that glamor is still unproved. A score or more organizations, aside from the churches, have done good work in the past, but no one of them is adequately covering the field. Talk about "our program" is futile, when that program at best covers only a fraction of the field. The great values invested in the present organizations must be preserved, but a common strategy must be adopted and something of a common direction given to the work. Whether the first fearful and hesitant steps which have been taken in that direction at this conference will succeed or not, no one knows, yet the necessity is imperative. At least the Drys can unite on what legislation they will support, what they will oppose, on a common plan of publicity and united plans for temperance education. They can at least determine that in a state contest one organization will not oppose Dry participation in a referendum and another support it. In the past few days they have, by such united front, effectually disposed of Congressman Fort's proposal for an agreement between Wets and Drys on an alternative to the Eighteenth Amendment to be submitted to the states.

Finally, the Dry cause will be neither won nor lost in Washington, nor in the great Wet cities of our country, but back in the homes of the common people. There is a latent dynamic in a moral idea that cannot always be calculated in advance.

What, Where, When and How

A Guide to the Use of Missionary Materials and Methods

Calendar Ahead

January, Church School of Missions, or World Fellowship Institute, using the foreign missionary theme. (See Bibliography, page 16, India Supplement, December WORLD CALL.)

February 1—Christian Endeavor Day—pageants, "Adventures in the Christian Quest," or "Volunteers," sent free upon request.

February 20—World Day of Prayer—Theme: "Ye Shall Be My Witnesses." Supplies may be ordered now.

Studies for Men On the Work of the Disciples of Christ In India

This year while preparing materials for the Adult Missionary Organizations, our missionaries in India (since India was to be the foreign mission study for the year 1930 to 1931) were asked for advice in order that the materials being prepared might in some instance be of especial interest to men. As a result, there is ready a study on our own work in India for the men of our churches.

This course is planned for six units, which makes it possible for it to be used for a church school of missions, for a once-a-week study, or a once-a-month study. There are provided eighteen leaflets, two playlets, and a free copy of the India supplement of WORLD CALL.

We believe the men of our churches need only some special material adapted to their interests and needs to become as thoroughly interested and loyal in their support of the mission policies of their own church as any other group in the local constituency. The offering of these programs is a venture in faith. We believe that our pastors will not only promote the formation of men's classes for these studies but in the majority of cases will themselves be prepared to lead the group.

J. G. McGavran in reviewing the leaflets submitted for this course said: "This is a remarkably fine lot of leaflets and articles. They carry the authority of accuracy, and in general there is no effect of an overdrawn picture of our work."

In order to introduce the studies, the Missionary Education Department, which is responsible for this new project, is providing the materials free to those requesting them, asking only that there be reported the success and difficulties encountered in trying them out in the local church. It is expected to have studies on other phases of our own work each year. Next year (1931-32) there will be a study on the new philosophy and approach of the missionary enterprise, and another on the methods employed by our church in preaching the gospel in rural areas around the world. In 1932-33 there will be studies on our work in China.

At present there are available two other courses suitable for interesting men, as follows:

A. Six Studies On Our Benevolent Homes for the Aged—

See page 42, December, 1930, WORLD CALL, for full description of course.

B. Four Studies On Our Work In the Caribbeans—

Material is provided for a four-unit study of our own work in the Caribbeans. It is expected that it will be used in connection with the book prepared for the use of adults of all communions—*Trailing the Conquistadores*—written by our own Dr. Samuel Guy Inman. The program outline with the leaflet and WORLD CALL articles in reprint form are free upon request for men's groups that are planning to follow these studies, useful in church schools of missions or for midweek study groups.

Church School of World Fellowship

Winter is perhaps the best time in which to hold an intensive period of mission study for every age group in the local church. This used to be known as the Church School of Missions, but since our Department of Religious Education is holding up certain standards by which even the smallest of our church schools may become a "school of world fellowship" we favor that term.

The period should cover at least six consecutive weeks and we recommend January 18 to March 1. This period is chosen because it culminates in the usual church observance of the first Sunday in March as Foreign Missions Day, and because January 18 is "WORLD CALL Sunday" this year. During this period will fall the World Week of Prayer, Christian Endeavor Day with a pageant and offering for World Missions, Race Relations Sunday (February 15) and the World Day of Prayer for women's organizations (February 27).

Graded Materials for School

There are materials on India prepared for primary, junior, intermediate, senior, young people and adult departments. A detailed list of these is to be found on the last page of the sixteen-page India Supplement (issued with December WORLD CALL).

Books On India

A detailed list of books on India is to be found on the last page of the sixteen-page India Supplement. (December WORLD CALL.) We wish especially to call attention to the books on our own work in India, namely *Goal!* a recent revision of a story by Dr. George E. Miller of Damoh, India, where is located the Boys' Industrial School and Orphanage. Prem Masih, the boy, and Seoti, the girl (her name means White Rose) are the hero and heroine of the tale, but there are many others in it, so that before one has finished reading the book he has shared the experiences of quite a group. It gives a wholesome picture of institutional missionary work in India among real boys and girls, brown-skinned, eager, quick of brain and strong of heart—the opportunity of Christianity. *Goal!* is being offered in combination with WORLD CALL—alone, it is $1.00.

Bulletin III—No. 1

Address all inquiries to the Missionary Education Department, Missions Building, Indianapolis, Indiana.

Supplementary Materials on Work of the Disciples

One of the most helpful sources for information and material on our own work in India is the India Packet prepared by the Missionary Education Department. In it is an outline of a project study for children, young people and adults, with much material helpful to use with these outlines.

A booklet richly illustrated, *Three Nights in India,* will be available January 1 as an outline for an All-Church project on India. The material for this booklet was obtained in a directed project carried on in the Muncie, Indiana, church.

There have been prepared for adults thirty leaflets on our work in India. These will be used in the adult missionary organizations, but eighteen of them have been planned to interest men as well as women, and the set is available for a nominal sum. With them is a suggested course of study for a group of men in a church school of world fellowship or a midweek service.

Some very interesting original plays are available for young people and adults upon request to Miss Grace W. McGavran, Missionary Education Department. Of especial interest for the beginning of a study on India is the playlet *The Call of India,* which in a most interesting fashion makes reference to the different study and reading books available on India. This is available through the courtesy of the American Board of Commissioners of Foreign Missions.

Available also are brief biographies of our missionaries in India. They may be had for the asking.

Statements on the situation in India and on our own work especially will be carried on the "What, Where, When and How" page in the issues of WORLD CALL from January to June. We are indebted to J. G. McGavran for these helpful and illuminating comments. Mr. McGavran has given thirty years of service to our mission in India, having served the trying day when the survey was being completed.

Distinctions of Our Colleges

Jews Cooperate in Bible College

A FURTHER evidence of the cooperative character of the work of the Bible College of Missouri is the addition to the faculty during the past year of Dr. Isadore Keyfitz, representing the Jews. Dr. Keyfitz is an exceptionally well-trained man, and possesses a fine quality of cooperative spirit. The Jews have also shown unexampled generosity in a gift of $500 to the expense of the Bible College in their first year. Their spirit is evident in their request that the gift should be used without restrictions, except that it should not go for anything connected with the work of their own representative. Through the coming of Dr. Keyfitz seven additional Bible college courses have been approved for credit by the University of Missouri toward degrees in that institution.

Texas Christian University Students Win Distinctions

Spoesser Wynn, who played in the National High School Orchestra in Chicago for the past four years and who won the national championship on the French horn, is now a freshman at Texas Christian University and plays the French horn in the college's Horned Frog Band. Mr. Wynn entered a march composition, "Lone Star," in the annual National High School Orchestra competition and was awarded first place. He wrote the two hundred parts for the orchestra and directed the organization when the piece was played.

Miss Siddie Jo Johnson of Corpus Christi, junior in Texas Christian University, has been awarded fifth place in the annual contest of the Texas Poetry Society for collections of poems. Miss Johnson entered her volume of poems, *Blue Spring*. Judges of the state contest point out that since Miss Johnson was the youngest contestant among twenty-seven entrants she particularly distinguished herself.

Miss Wilda Clark, a fifteen-year-old freshman, is the youngest student in Texas Christian University. She is taking a pre-law course, and plans to take her degree in law and later to practice. Miss Clark graduated from high school in Fort Worth. While in the grades she received five double promotions, and completed her high-school work in three and one-half years. She is an honor student.

Drury Chooses New Dean

R. W. Hoffman has been chosen to succeed the late Dean Carl B. Swift as dean of the College of the Bible in Drury College, Springfield, Missouri.

Mr. Hoffman is a graduate of Drury College and has also taken work in the University of Chicago. Mrs. Hoffman was formerly secretary to Dean Shailer Matthews of Disciples Divinity House of the University. For the past five years Mr. Hoffman has been county pastor of Hickory County, Missouri, where he has distinguished himself for his excellent work among our churches. He conducted the classes of Drury College of the Bible during the illness of Dean Swift this fall.

Announcement has been made that Mrs. Swift will occupy the pastorate at Ash Grove, Missouri, where Dean Swift preached for many years.

School Merger Ceremonies

Teachers' College of Indianapolis was officially united with Butler University at a ceremony Thursday afternoon, December 4. The school was formally presented to Butler by Mrs. Evans Woollen, formerly a member of the Teachers' College board of trustees, and was accepted on behalf of the University by Hilton U. Brown, president of the board of directors. The principal address was given by Paul Stetson, superintendent of Indianapolis public schools. Teachers' College becomes the College of Education of Butler University, with Dr. William Richardson as dean.

Spokane Attains Accreditation

The Board of Education of the State of Washington in Olympia at the fall session voted to place Spokane University on the fully accredited list of standard Class B colleges and universities. This means that all qualified graduates of the University are certificated to teach in the high schools of the State of Washington. The State Board of Education directed the officers of the department of education to make friendly visits to Spokane University from time to time, with the thought of assisting the administration in reaching even higher educational standards for the institution. President Roadruck regards the accreditation as one of the most significant victories won for Spokane University during the more than six years of his administration.

Passing of Mrs. J. B. Jones

In the recent death of Mrs. J. B. Jones, treasurer of Lynchburg College, not only has the College lost a faithful and efficient officer but students and faculty alike have been deprived of a sincere and loyal friend. Mrs. Jones was at Lynchburg for nearly seventeen years, during which time she made the problems of the students her own and gave inspiration and encouragement to countless young men and women.

After a period as matron in Miller School in Albermarle, Virginia, Mrs. Jones went to William Woods College at Fulton, Missouri. Here, first as teacher and then, upon her marriage to Dr. J. B. Jones, as wife of the president, she endeared herself to the entire college group. She acted as her husband's assistant for several years and upon his death carried out the duties of president for the remainder of the year in an admirable way.

Mrs. Jones was a capable executive, a true and sympathetic friend, and a beautiful Christian character. Lynchburg College paid tribute to her fruitful life in a memorial service held in the college chapel on Friday, November 21.

Drake University

Under the auspices of the College of the Bible at Drake University, three nationally known lecturers came to the campus during fall. Dr. George A. Coe, professor of religious education at Northwestern University, Union Theological Seminary and Teachers' College at Columbia University, delivered five lectures on "Acute Issues in Religious Education." Dr. A. W. Taylor, professor of social ethics at Vanderbilt University School of Religion and editor of *Social Trends*, lectured on "The American Home." Dr. W. J. Lhamon, formerly dean of Drury College, gave seven lectures on the Old Testament.

Drake University held its first Parents' Day on October 31 in conjunction with the Drake-Washington football game. It is planned to make this day an annual event. More than 275 parents and faculty members attended the banquet held in the dining hall of University Church of Christ. Short speeches were given by the various deans of the University and the Drake male quartet furnished the music.

Miss Florence Sprague, instructor of sculpture, drawing, and painting at Drake, was awarded a place in the annual exhibition of American art at Chicago, held the first two weeks in December. Miss Sprague received recognition for a bronze sculpture of a giraffe, which was exhibited in Des Moines last year at the first annual exposition of the Iowa Artist Club.

Friends of Drake University were shocked to learn of the death of Mrs. Edward C. Lytton, wife of the business manager of the University, which occured November 3 at the Iowa Methodist Hospital. Mrs. Lytton has been intimately connected with Drake University since 1918. She was secretary to former President Arthur W. Holmes and to President Morehouse until her marriage to Mr. Lytton two years ago. She was greatly loved by all connected with the University, and the sympathy of hosts of friends goes out to Mr. Lytton and the baby daughter, Lynn Beyer.

Culver-Stockton College

A Culver-Stockton debate team composed of Charles Jacobs, Canton, and Jesse Childers, La Grange, had a contest with a team from Cambridge University, England, on the evening of November 3. The de-

baters were greeted by a large audience. It was agreed in advance that it was to be a no-decision forensic encounter. Each speaker was given fifteen minutes for his main talk and five minutes were allowed to each side for rebuttal. Following the debate an open forum was held, allowing the audience to ask questions, which proved very interesting and enlightening. Many high school debaters and their coaches were guests of Culver-Stockton. This is an effective way of helping to build up college interest in adjoining territory.

Alumni of Culver-Stockton College will be interested to know that Founders Day, January 28, will be observed as a special historical day. In addition to the special speaker for the occasion, it is the plan to exhibit all available historical material relating to Culver-Stockton. Much of this material is to be found in the college library but additional items of a historical nature have been provided by friends.

Culver-Stockton College has been doing a piece of creditable work during the past six years in the publication by members of the faculty of a journal devoted to research in the various fields of academic interest, *The Culver-Stockton Quarterly*. Such a publication is seldom attempted by a small school. Upon request the college will send copies, free of charge.

Transylvania College

At the annual two-day convention of the United Daughters of the Confederacy which convened at Paducah, Kentucky, November 13, a resolution was presented by Mrs. George R. Mastin urging recognition of Transylvania College as the alma mater of Jefferson Davis and also taking cognizance of an opportunity to pay respect to the college that has trained hundreds of distinguished men and still has years of usefulness ahead of it. It is planned to place a bust of Mr. Davis in a niche in classic old Morrison Hall. Transylvania expects to establish a chair of history, with adequate endowment, to be known as the Jefferson Davis chair of history, and also to provide a full-time professor.

Richard Allison, a student of the College of the Bible of Transylvania College, won the vocal solo number in the Kentucky State Atwater-Kent Radio Contest held in Louisville, October 10, which entitled him to represent Kentucky in the southern divisional contest, consisting of ten states, held at Nashville, Tennessee, November 14. The divisional contests, the semi-finals, are judged by 40 per cent popular vote and 60 per cent vote of judges, and the winners are eligible for the final contest to be held in New York City in December. Cash prizes amounting to approximately $27,500 and several scholarships at music conservatories will be given to the winners of the finals. In the semi-finals Mr. Allison sang "Ombra Mai Fu" from Zerxes by Handel, accompanied by Miss Mary Velvan of Nazareth, Kentucky. In 1928 Mr. Allison won for the State of New Mexico and competed in the semi-finals held at Dallas, Texas.

Bethany College

The Bethany Forum, sponsored by the Student Board of Deacons and aided this year by the College Woman's Church Council, consists of lectures to be given by nationally famous speakers during the college year. Two lectures have already been given, by Robert M. Hopkins, general secretary of the World's Sunday School Association, October 12, and Roland Bainton, professor of church history at Yale University, November 9. The remaining numbers will be given by Alva W. Taylor, professor of sociology at Vanderbilt University, Sidney P. Fay, professor of European history at Smith College and international authority on the World War, and Miss Mary Austin, authoress, lecturer, and authority on American Indian history.

A highly prized contribution to the biology department of Bethany College is an oil painting of northern pin-tailed ducks in flight, by George Sutton, famous ornithologist and naturalist. The painting was made by Mr. Sutton, a friend and an alumnus of the college, during his travels in northern Labrador. The pin-tailed duck is one of the class that is much heard of but seldom seen close enough for study.

Announcement was made last year by the French department at Bethany College that Monsieur Jean Marchandise of Paris had been awarded the French fellowship at Bethany for this year. Monsieur Marchandise is now a student at Bethany, taking regular college work. He is also assisting in the work of the French department by having charge of the instruction in conversational French. He received the bachelier from Lycée Charlemagne in Paris, and comes to Bethany with the highest recommendations as to character and scholastic attainments.

Eureka College

Professor Griff L. Lathrop, Jr., director of the department of music of Eureka College, has organized a chapel choir which leads the singing at the chapel exercises. In cooperation with William A. Askew, promotional secretary of the College, he is taking this choir into nearby Christian churches on Sunday evening for musical programs. Miss Virginia Gordon of El Paso, Illinois, is the vocal soloist and Hargreave Swift of Springfield, Illinois, is the French horn soloist. As a part of the program Mr. Askew delivers an address setting forth the advantages of attending Eureka and reasons why the churches should support the College.

Professor George W. Gunn directed the college and community singers in preparation for the annual Eureka oratorio rendered Tuesday evening, December 16. "The Holy City" by Gaul was selected for the occasion.

The Campus Council of Religion of Eureka College, organized last year to correlate the activities of the several independent organizations, consists of a president elected by the student body, the pastor and one student member of the local church, and the presidents and faculty advisers of the other organizations. The aim of the Council for this year is threefold: to discover the religious impulses of each student and give him opportunity for expressing them; to create an atmosphere conducive to reverence and worship; and to develop the spiritual life and sense of personal integrity in each individual on the campus. The budget adopted for this year is $640. As an "outreach project" in a missionary enterprise the sum of two hundred dollars will go to aid the work of Mr. and Mrs. Emory Ross in Africa.

California Christian College

More than two hundred Christian churches of California, North and South, claim California Christian College as their own. An evidence of the fact that the College belongs to the churches is that a large number of churches have appointed a California Christian College committee to aid the trustees and faculty of the College in solving its problems, common to every healthy, growing institution. The executive committee of the college board of trustees has appointed an advisory committee composed of members of the college committee of the churches. These men serve faithfully and are proving very helpful with their suggestions, meeting from time to time with the trustees.

Mary Carr Moore, eminent American composer and professor of theory and musical history at California Christian College, has again received distinction for one of her compositions. Word has been received that she has been awarded the David Bispham medal for her American grand opera, "The Cost of Empire," or "Narcissa." Other awards were made but Mrs. Moore is the only woman and the only American to receive the honor.

Phillips University

The Phillips University debate teams will participate in three tournaments this year: the Inter-State tournament at Winfield, Kansas, during December; the Quadrangle tournament to be held in Enid, in March, and the Durant Tri-State tournament, usually held at the end of the season. The question for debate this year is, Resolved: That the nations should adopt a policy of free trade. Two trips are being planned, one for the girls' team and one for the boys' team.

A drum corps at Phillips University, consisting of sixteen girls, has been organized and drilled. The girls' first appearance in costume was at the Tulsa-Phillips football game at Tulsa. In their beautiful costumes they are picturesque, and characteristic of a young, vigorous school.

William Woods College

William Woods College sends in the unusual report that each student and each member of the faculty is a church member. Also, four-fifths of the college students are members of the Young Woman's Christian Association, which is an outstanding influence in the general social and religious life of the College.

A new and appealing feature has been created on the college campus for the Y. W. C. A. girls of William Woods. On

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Following this call, Mr. R. A. Long made a gift of $404,307.95 for the founding of the institution. He answered this appeal just as he has answered other great claims of the brotherhood.

The affairs of the institution are administered by a board of thirteen trustees. Part of the earnings are used for expanding the plant for wider service, and the balance is distributed among other brotherhood interests.

Every order that is sent here adds that much to the volume of business, enabling the house to extend its facilities and to increase its appropriations for other brotherhood causes.

The greater number of our churches and Sunday schools want the brotherhood work to increase. Would it not be logical for all these to place all their business with this house?

CHRISTIAN BOARD OF PUBLICATION

St. Louis

the northeast portion of the campus, away from the college buildings, a new lake has been made and a cabin has been built. This cabin, which has a big oven built near it, is the first of a group of cabins planned by the Y. W. C. A. for outings. It has been furnished by some Fulton friends. The entire project has been given the name of "Willie Hollow."

A group of students of William Woods College recently motored to Wellsville, a town about fifty-five miles from Fulton, and gave a Sunday evening program for the Union Young People's organizations of the churches of Wellsville.

Butler University

According to Dean Frederick D. Kershner of the College of Religion of Butler University, forty students, the largest number in the history of the school, are taking graduate work in religious subjects this semester. Of this number fourteen received their bachelor degrees from Butler University. Several new courses attractive to graduate students were added to the curriculum this fall. Many of the ministerial students hold pastorates in the Indianapolis churches.

The College of Religion students were fortunate in having as chapel speakers the following delegates to the World Convention from foreign lands: Senator William Morrow, Adelaide, Australia; J. W. Black, Leicester, England; William Robinson, head of Overdale College, Birmingham, England, and Henry Ludwig von Gerdtell of Germany.

Atlantic Christian College

Members of the faculty and most of the ministerial students of Atlantic Christian College attended the North Carolina Convention held at Raleigh. The college glee club, composed of about thirty students, gave a program of songs during the morning session of College Day and also at the college banquet.

At a called meeting of the Alumni Association of Atlantic Christian College October 4, a committee was appointed to formulate plans to raise money for the erection of a gymnasium, alumni building, or whatever the organization wishes to donate to the college. At the close of the business session dinner was served in the college dining hall, and in the afternoon President and Mrs. Hilley entertained the association at tea.

Illinois Disciples Foundation

The opportunity for work sponsored by the brotherhood at tax-supported institutions is splendidly illustrated by the program of the Illinois Disciples Foundation. Since 1918, when there were three hundred students at the University of Illinois from Disciples homes, the number has more than trebled. Within the last fifteen years more than nine thousand young people have been identified with the University Place Church through the Foundation.

Christian College

Dr. and Mrs. A. E. Stearn of Columbia, Missouri, have returned from a European vacation trip of six weeks. Mrs. Stearn is professor of chemistry at Christian College. While in Paris they attended the International Congress of Microbiology held at the Pasteur Institute. This was the first meeting of its kind, and many famous bacteriologists were in attendance. It was quite a surprise to Dr. and Mrs. Stearn to find listed on the program a discussion of some of their work, "Gram Reaction Theory—Stearn and Stearn."

The Story of Hazel Green

(*Continued from page* 13.)

Indiana, the school paying the express charges only. Six hundred of these chicks were sold and $220 worth of tin roofing bought with the money received. This roofing is to figure later on the top of a new hay barn and a new feed barn, both erected with some of the less desirable timber not needed for the school building. The balance of the 2,000 chickens are ranging the farm to supply the egg and meat demand of growing mountain boys and girls for the coming winter.

Having seen how the wood for burning, and the roofing for the kiln were provided, we find that supplying the water for making the "brick dough" was no small enterprise in the summer of extreme drought. Water was needed also for the boilers used in the electric light plant which supplies the village as well as the school with electricity, and for the heavy job of concrete mixing which constituted one of the biggest jobs. Hazel Green is on a small creek and it was possible to siphon water out of it after a week of labor had laid the pipe for the siphon.

But even drinking water failed in the village of Hazel Green by the end of the summer. Again providence guided the pencil, for early in the spring the request had been made to the office in Indianapolis that permission be given to invest money in a deep well. (This, of course, was many weeks before there could have been any apprehension of drought.) And so there bit into the earth to the depth of 225 feet a splendid well in which the water rose in cool abundance just two days before all other sources of drinking water in the town were exhausted.

The second week in September found the 400,000 bricks made, dried, stacked, and constructed into a kiln. Finally the job of firing began. For seven days and seven nights the skies above the mountains reflected the ruddy glow of the many furnaces in the kiln. Scholarship boys from the school and men from the countryside assisted in stuffing into the many mouths of the giant oven the 360 cords of wood, piled eight and ten feet high all about it. For two of those nights Henry Stovall never touched his bed. Too much was at stake.

When I reached Hazel Green on September 20, I had the joy of hearing the head brick mason say, after having torn off the shell and extricated a sample of the firing, "This here is the best brick I ever saw in these mountains."

Said I, "How did you get all of this done in one spring and summer?"

"Oh," he replied in a matter-of-fact tone, "that wasn't all that we did, you know." Noting my astonishment, he hastened to explain. "You see, we are planning to have the new kitchen and dining room on the ground floor of the old administration building when we have remodeled it for the girls' dormitory. The foundation was not a good job, evidently, for every time it rained there were six or eight inches of water in the basement, so we dug a deep trench all around the foundation and reenforced it with concrete. That was quite a job. It will serve our purposes very well, now, and it will cost us only $2,000 to completely remodel it, to put in bathrooms, kitchen plumbing, and cut the classrooms into bedrooms.

"Other concrete work we did this summer was to build a big water reservoir for our electric light plant." He took me to see this power plant in the basement of the industrial building and pointed out the two or three score of wooden plugs which had been used to stop the leaks in the old water tank which the new reservoir was replacing. "We are damming the creek and throwing the water into a natural depression just below the school and a little above this reservoir, so that we may always have the proper water pressure for our engine. A good deal of that excavation for the artificial lake has been done and still more must be done before the ground freezes."

Finally we had come to the foundations for the new administration building, where already a number of workmen were busy in laying the floor for the section that Mr. Stovall told me would serve as auditorium, chapel, social hall or gymnasium, as the need demanded. As we stood watching the busy activity going on about the building, his eyes glistened and he turned with pride to say, "Based on the actual estimates of materials and work as quoted on the 'outside' (a toss of the head indicated that 'outside' meant beyond the mountain), this building would cost us nearly $100,000, but I feel pretty sure that the actual cost in money will be within the $30,000 granted us. It will be one of the finest buildings in eastern Kentucky and I believe will be standing for many years to serve the children of these mountains. Some of your finest missionaries have come from these mountain homes," he said. "Men like Gabriel Banks, who gave service to India; such women as Della Legg, formerly of China, and Daisy McLin Huber, now in the Philippines. There are others who will return just as good interest on their lives as these, and they shall have the best for their preparation," and he nodded significantly toward the rising building, so much more worthy than even his first dream.

"But all of this must have taken a tremendous amount of labor and, outside the mountains, labor is the biggest item in a building program," I said.

"Well," he replied, "you see wages are not as high in the mountains, although we are paying the men better than they would be getting in almost any other line of work, and in every case, at least as much as the usual wage. And then, too, we have been using our scholarship boys whenever the work was not too heavy for them and at such times as would not interfere with their school work. For instance, this summer we had ten of the larger boys and six of the older girls with us all summer. They are a splendid bunch of conscientious and hard-working youngsters, the boys doing much of the work on the farm and helping on all of these operations whenever they were able to do so under supervision. The girls helped to feed the boys and the workmen, besides putting up much fruit and vegetables for the coming year's supply. Three of these young people lived all of last year upon the anticipated work of this summer."

When Mr. Stovall became principal of the school he found that the scholarship girls were washing all of the linen for the school by hand. He went down into his pocket and made the initial payment of $25.00 on a standard electric washing machine and charged a few cents a week on the laundry of each student until the entire amount was paid out. But not until the scholarship girls had made one month's payment on the machine by selling candy and other goodies.

And what can be said for the spirit of this place? There is an indefinable air of contentment and good will—whistling, singing, and happy conversation gives the atmosphere its tone. There is perfect comradeship between the members of the faculty and the student body. When there is work to do, both groups don their old clothes and fall to with a will. When it is time to play, all play. Except for the years of some members of the faculty, it would be exceedingly difficult to tell which is which. Hazel Green Academy was the only organization that responded 100 per cent to the call for self-denial issued by the mission board supporting it during 1929. There was no pressure whatever exerted, but at their own decision, the school decided upon "no dessert" for one week. Every member of the faculty gave one week's salary and the spirit through it all was, "We surely can do no less."

I was interested in watching this young man, only five years out of college himself, handle the boys in their work and play. Gentle but firm, suggesting rather than commanding, calling forth cooperative judgment, he seemed indeed an older brother and one could see that the boys so regarded him. There is no hint of the man who, alone, with only a whip for his weapon, drove five armed, drunken youths off the campus on the first Halloween he was in charge of the school. But it was quite easy to believe what one of his teachers told me was true, that from his own pocket he paid for the expenses of a poor bit of humanity that drifted into the school from Heaven alone knows where, defiant, profane, thoroughly unpromising, and who with his love and big-brotherliness has converted that waif into "one of the best boys on the campus." The impossible is being done at Hazel Green through love and labor.

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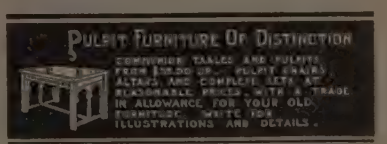
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Adult-Young People's Worship Program for Sunday Schools

For Use Any Sunday in January

By Edith Eberle

Theme: The Gospel of Light and Life

Aim: To show the transforming power of the message of Jesus and to help the group to realize afresh the need of sustaining the messengers of good will.

Call to Worship:
God be merciful unto us and bless us,
And cause his face to shine upon us;
That thy way may be known upon earth,
Thy salvation among all nations.

Hymn: "Hail to the Brightness of Zion's Glad Morning."

Prayer: This may be a prayer of thanksgiving for all great souls who have carried the glad tidings of Jesus, who have brought light and life in the far corners of the earth. Pray that we may in this day renew our efforts to sustain those who preach and teach and heal in his name. Pray that we realize the glorious privilege which is given us in the share we may have in the urgent task of the church.

Hymn: "Jesus Shall Reign." (Stanza one, and the stanza commencing "People and realms" only.)

Scripture: Matthew 9:35-38.

Story: "Lokange, the Converted Tax Collector." (Found in this number of WORLD CALL, *Missionary Illustrations* for January 18.) The same story is found more in detail in Chapter XVI of *Bolenge* by Mrs. Eva N. Dye.

Hymn: "Rise Up, O Men of God!" or "We've a Story to Tell to the Nations."

Missionary Illustrations of Uniform Sunday School Lessons

By Edith Eberle

January 4. The Birth of Jesus

Prabhu Sayal Sukhnandan of India feels that he has a definite work to do in this world. There are many ways in which the work that lies ahead of him, the early childhood years, the spiritual preparation for that work remind one of John the Baptist. This young man has recently written in a most interesting fashion the story of his life. Born of Christian parents in a Christian village, he was given early in life the advantage of the village school. Then he was sent to the Boys' Boarding School at Damoh. School classes, farm work, the workshop, games, Scout work, annual camping trips in the jungle, the Christian Endeavor and other religious services—all these have a place in his memories and helped to mold his life into a consciousness of others and a desire to be of service. Following his eight years of life in the Damoh school he was sent to the high school at Harda where he completed the course and went as a teacher to Jhansi, all connected with the Mission. While in high school he attended the Mid-India High School Boys' Camp and says that at that time there came to him for the first time the thought that he ought to keep before him a definite purpose in life. A little later he enrolled in the Ewing Christian College at Allahabad where larger experiences and stronger influences played on his life. He was active in college athletics, winning a reputation as an athlete. In Christian activities he also took a leading part. Through a missionary friend he was guided to choose medicine as his life profession. He is now in his senior year in the great medical school at Miraj in South India. In love with his studies, eager for more knowledge, delighted with the constantly unfolding and enlarging understanding and opportunity, he looks forward with eagerness to the day when he can be busy in service for his own people.

January 11. The Childhood of Jesus

Through Teakwood Windows, by Mrs. Sam Higginbottom, brings to us the story of how the little children of lepers are taken from their parents in order that they may not contract the disease and thus be given a chance in life so that in their childhood they may have the opportunity to *grow* and reach maturity without the taint of leprosy. A little baby girl came to the Lepers' Home in her leper mother's arms. After several weeks it was suggested that the baby should go to the home for untainted children. But the poor mother was terrified and begged to keep the child one week more. At the end of the week she pitifully pleaded for three days more, then for one day more. At the end of that time when the missionary came for the baby the poor mother, with a heart-broken cry, pushed her baby into the outstretched arms of the missionary and then ran swiftly away that she might not hear her baby cry. It was no easy thing to do but in so doing she gave her baby a chance for normal childhood and a life free from the loathsome disease. The mother now looks with pride upon her daughter as a big strong, sweet and capable girl, knowing that in her sacrifice she gave the girl this chance really to *grow.*

January 18. The Ministry of John the Baptist

One of the earliest converts to Christianity along the Congo was Lokange, the tax gatherer, the story of whom is told in *Bolenge,* by Mrs. Dye. He was of the wildest men in the cannibal village in which he lived and became one of the most violent persecutors of the evangelists who went up from Bolenge to the village. When his cursing, reviling and other persecutions could not drive them away, he decided to discredit their teachings by making a trip to Bolenge and seeing for himself that all they told was untrue. Then he could return, expose their hypocrisy and drive them out. But in Bolenge, much to his amazement, he found the native church of transformed people living Christian lives even as the evangelists had said. He tried to tempt them to their old ways but when he found that he could not, he was impressed and asked the missionary to tell him all about it and to make it "very plain." So well did he understand that he became a Christian and even at sixty years put away the old life and when the call came for an evangelist to take the story of Jesus to a village that had insisted on hearing the message, old Lokange was chosen and gladly went on this mission. So powerful was his preaching and so fearless his stand even in the face of severest persecution that he was able to bring many to Christ. Finally he fell ill with pneumonia and the little group of believers wanted to take him at once to Bolenge to the doctor. But he wanted to preach some more. Day after day they carried him from his hut at sunrise and sunset and he told the story he loved. Finally he was too ill and weak to speak and then and then only did he allow them to place him in a canoe and take him to Bolenge. But it was too late to save him and his last request was, "Call my brethren." His last faint gasping breaths enjoined them to faithfulness and love.

January 25. How to Overcome Temptation

Among the stories as told by Miss Mary Kelly in *Some Chinese Friends of Mine,* is one of Yu Su-Mu, the ex-gambler. As a child she had gone into the schoolroom where her brothers were being taught by a private tutor and learned whatever she could. By persisting she learned to read. When only thirteen her father died and the elaborate funeral required for one in his position impoverished the family so that she was be-

Receipts for Five Months Ending November 30, 1930

United Christian Missionary Society Receipts of Year 1929-30

From Churches and Individuals

	General Fund	Increase	Special Funds	Increase
Churches	$67,232.49	$10,086.60*	$ 3,384.05	$1,508.60*
Sunday Schools	25,025.29	1,435.17*	1,113.00	821.76
Christian Endeavor Societies	1,339.06	170.08*		
Missionary Organizations	99,956.90	1,323.12	185.70	757.59*
Individuals	8,745.67	2,665.58*	11,681.20	2,883.23*
	$202,299.41	$13,034.31*	$16,363.95	$4,327.66*

From Miscellaneous Sources

Bequests	$ 6,062.98	$2,606.82	$10,039.50	$ 8,744.46
Interest (U. C. M. S.)	34,724.29	1,906.69*	1,166.67	1,166.67
Interest (Old Societies)	6,964.74	5,641.42*		
Receipts from Old Societies	10,423.02	423.02	7,026.63	14,973.77*
Home Missionary Institutions	22,847.62	4,480.06*		1.00*
Benevolent Institutions	29,592.63	1,552.99*	2,701.29	1,922.59
Annuities			17,671.33	5,981.30*
World Call Subscriptions and Advertising	18,374.68	3,126.84*		
King's Builders	944.45	414.67*		
Literature	16,812.66	6,039.86*		
Miscellaneous	21,093.77	4,597.08	3,850.54	2,287.13
	$167,840.84	$15,535.61*	$42,455.96	$6,835.22*

Board of Education

Churches	$15,558.95	$1,827.24
Endowment Crusades	187.86	560.52*
	$15,746.81	$1,266.72

*Decrease

Missionary Register

Missionaries Arriving on Furlough

Mr. and Mrs. Fred W. Hughes, Paraguay; Steamship Santos Maru; New Orleans, January 25, 1931.

Missionaries Returning to Fields

Mr. and Mrs. S. S. McWilliams, Argentina; New York, December 20, M. S. Sud Africano, Linea Sud Americana.
Miss Mary L. Clarke, India; left England, October 14.
Miss Elma Irelan, Mexico, early November.
Miss Pearl Gibbons, Mexico, early November.

Births

Elizabeth Newell, to Mr. and Mrs. H. C. Hobgood, Lincoln, Nebraska (Africa), November 5, 1930.
Hazel Gibson to Mr. and Mrs. C. W. Vissering, India, March 22, 1930.
Ruth Stevens, to Dr. and Mrs. D. S. Corpron, China, October 29, 1930.

trothed to a merchant in order to cut down expenses. Her husband, Mr. Yu, became a Christian and was very anxious that his wife should also become a Christian. Thus it was that he introduced her to Miss Kelly but she seemed distant and cold, worldly minded and indifferent. Finally she was won and then confessed to the reason that had made her so anxious to keep away from Christianity. Her husband's income being rather small, she had for a time had a private school in her home, but finding that she could make more money gambling, she became a regular and skillful gambler. Her trained mind enabled her to win more often than lose and she had not wanted to yield to Christian influences because she did not want to give up this source of income. But when she accepted Christ she turned completely away from the old ways. She teaches in the Bible Training School for Women; she speaks in public concerning her Christian experiences, visits the sick, and in every way tries to be a good neighbor and helpful to those from whom she used to win money in gambling.

Reaching Non-Christians

An evangelistic meeting was held at Miss Franklin's bungalow recently, at which there were sixteen Hindu women, twenty-two Hindu children, six Mohammedan women, six Mohammedan children, and sixteen Christian women. We have a meeting like this the third Thursday in each month. The non-Christian women are always glad to come. I have been teaching in one home for over five years and the husband and wife are both thinking of becoming Christians.

Lois Bai, *Bible Woman.*
Jubbulpore, India.

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Have You Ordered Supplies for WORLD CALL WEEK
January 18-25?

The Last Page

APROPOS of the WORLD CALL Birthday Party on January 18 to 25, here's a tip for the minister who wants to do his bit in firing the opening gun on Sunday morning:

"I am serving an average church in a county-seat town in an agricultural territory.

"On the appointed Sunday morning I took to the pulpit a clipping from *Wallace's Farmer* that read:

"'I have twenty-five head of good quality Hereford calves and wish to know the best possible way to feed them.'

"The answer was: 'The standard baby beef ration is from five to ten pounds daily of clover or alfalfa hay, ten or twelve pounds of corn, and one or two pounds of linseed-oil meal.'

"A general smile moved over the congregation as I concluded the reading of this clipping, and I said, 'I see you are perfectly familiar with this baby beef ration. You believe in it and practice a balanced ration for your chickens, for your pigs, for your baby beeves, and for your school children. I would like to ask you a question: Do you believe in a balanced ration for your own soul?'

"At this point the smile gave place to seriousness. I said: 'There is scarcely a family in this church that does not take a daily paper. In addition most of you take one or more weekly papers and magazines.

"'It is perfectly safe to say that nine out of ten of the members of this church have not a single paper or magazine in their list of a distinctly moral or religious nature, except it be a Sunday school paper if you have children who are attending Sunday school. Under these conditions it is small wonder if you are querying seriously concerning your personal religious experience and the general moral welfare of the world.

"'Now, if you believe in balanced ration for your own soul as well as for your pigs and chickens and baby beeves and children, will you not, this morning, put at the head of your periodical list for the coming year a church paper?

"'Some of you have never taken a church paper, others have formerly subscribed but are not taking it now. You've cut it out for other periodicals. This morning I am asking you to do your cutting out some place else and place a church paper at the head of your periodical list for the coming year.'"

—From *The Northwestern Christian Advocate.*

"No one could tell me where my soul might be,
I searched for God, but God eluded me,
I sought my brother, and I found all three."

A drunken man called up a minister and asked him to tell immediately the difference between a Fundamentalist and a Modernist. The minister replied, "All right, sir, you come to my office at three o'clock this afternoon, and I will try to explain it to you. But, sir, you are drunk, are you not?"

To this the man responded, "Yes, that's the trouble, and that's why I want to know now. If I wait till three o'clock this afternoon, I shall be sober, and then I won't care a rap."

"John, the paper says the Jenkinses are back from their vacation in Yellowstone Park." "Well, we'd better hurry right over and see them before they have their films developed."—*Life.*

Choice and service—these were demanded of the Israelites; these are demanded of us, these only. Choice and service—in these are the whole of life.—*Mark Hopkins.*

There is self-defeat in our modern experience. The more we desire the more we require. The more we demand to whet our appetites, the more jaded our palate becomes.—*Rabbi L. I. Newman.*

"'Tis God gives skill,
But not without men's hands. He could not make
Antonio Stradivari's violins
Without Antonio."

There is no record, so far as we know, that any officer in the late war refused a Negro soldier the inestimable privilege of dying for his country because of his color. "No, Mr. Johnson, you will not go over the top today; today is the day for the Randolphs of Virginia to make the supreme sacrifice." If remarks such as these were ever uttered while the United States fought the Germans, we do not recall having seen them in print. But our Government has not learned that such scenes did not actually take place. And as a result, when we get around to sending off to France the mothers and widows of men who were killed in the war, in order that they may visit the graves of their dead soldiers, we make the incredibly stupid and ungracious gesture of drawing attention to the Negro women, putting them in a group by themselves, providing for them a different sort of accommodation in hotels and on shipboard. Their black sons died as white men died. The mothers are not to visit the graves as do white mothers.—*Nation.*

Minister Wanted

Our church seeks a new minister—
We want a well-known man—
And so we're looking through the field
On a considered plan:

He must be an executive—
Opinions sure and sound—
Of course we're all idealists, *but*
Our feet are on the ground.

You see we need a bigger church—
Impressive Gothic style—
The plan's original with us,
And thought of quite a while.

We want a man to see this through,
For it's the only way
To draw the necessary crowds
Which mark success today.

There's Mr. Jones; but he won't do,
He cannot sell the church;
The time he wastes in curious ways
Would leave us in the lurch.

He's zealous, but he deals with things
That must be left alone
If our new church is to be built
Of real wood and stone.

But Doctor Boomer—there's a man
Who's made a great career—
Five-hundred-thousand-dollar church
Completed just last year.

Perhaps he might not come? What bosh!
That job is done; he's free—
Of course he'll come. Why, man alive!
We'll raise his salary.

—*Tertius van Dyke.*

Lady (engaging maid): "Regarding your evenings out, I'm quite prepared to meet you half-way."

Maid: "That'll be all right, ma'am; I ain't a bit worried o' coming 'ome in the dark."—*London Humorist.*

"The priest is never in trouble; the prophet is never out of it." Thus says Dr. Charles E. Jefferson, and the Friendly Critic adds "There's consolation for you!"

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Bethany, W. Va., Cloyd Goodnight, President.

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Columbia, Mo., G. D. Edwards, Dean.

Butler University
Indianapolis, Ind., Robert J. Aley, President.

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Los Angeles, Calif., C. F. Cheverton, President.

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Columbia, Mo., Edgar D. Lee, President.

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The Functions and Work of the Board of Education

The Board of Education of Disciples of Christ performs the following functions:

1. It seeks to maintain religion as a permanent factor in higher education and places especial emphasis upon this important factor.

2. It fosters an educational spirit and awakens an educational conscience among Disciples of Christ.

3. It acts as an agency through which Disciples of Christ seek to solve their common educational problems and meet their educational needs.

4. It acquaints the churches with our educational situation and needs and seeks to arouse the churches to the meeting of those needs.

5. It acts as a clearing house for the dissemination of facts and information which will be helpful to the cooperating institutions.

6. It creates and publishes general literature which has to do with the various departments of work and with the whole field of Christian Education.

7. It encourages closer cooperation and unity of action among our institutions of learning.

8. It endeavors to secure a closer, more effective, and mutually helpful relationship between the colleges and the churches.

9. It assists the colleges by an intensive study of their problems and by helping them to formulate sound educational and business policies.

10. It promotes a national budget for the current support of Christian Education, and strives to secure regular, systematic offerings from every church and its auxiliaries for this worthy cause.

11. It promotes the observance in the churches of Youth Day—the second Sunday in September, and Education Day—the third Sunday in January of each year.

12. It assists the colleges in conducting campaigns for endowment, betterments, and enlargements.

13. It aids our colleges in securing large gifts from the great Foundations for endowments and for special objects.

14. It participates in presenting the cause of Christian Education at state and international conventions. Through the Board of Education the educational institutions have representation at the International Convention and before the various commissions of that convention.

15. It cooperates in the publication of WORLD CALL and likewise the publication of the Year Book through which credit is given to the churches and their auxiliaries for educational offerings.

16. It investigates and gives counsel and advice with respect to any new educational enterprise which may be contemplated or undertaken.

17. It endeavors to formulate and execute, in cooperation with other agencies, a program of recruitment for full-time Christian service.

18. It helps worthy students with loans which are to be repaid after leaving college.

19. It promotes programs of religious instruction and culture at tax-supported institutions of learning and counsels with and advises the workers among students at these institutions.

20. It keeps in close touch with interdenominational and general agencies which are working in the field of Christian Education and strives to worthily represent the cause and interests of the Disciples of Christ in such organizations and assemblies.

THE DIE IS CAST!

Pension Fund Trustees in Annual Meeting, Dec. 12, 1930

Found:

(1) 3,663 Ministers Enrolled to Pay 2½ Per Cent on Their Salaries

(2) 2,120 Churches or Equivalents Enrolled to Pay 8 Per Cent

(3) 3,502 Churches Organized to Help Raise the $8,000,000

(4) $1,000,000 Paid or Pledged by 350 Average Churches and a Few Individuals

(5) $4,000,000 More, Definitely in Sight

Resolved:

(1) To Begin on January 1, 1931, Accepting 2½ Per Cent Payments from Ministers and 8 Per Cent Payments from Churches and Organizations

(2) To Declare All Benefits Under the Pension Plan, Except Age Retirement Pensions, Operative as Soon as 2,000 Churches or Equivalents Shall Have Begun Covering Their Ministers' 2½ Per Cent Payments with 8 Per Cent Payments

(3) To Begin Age Retirement Pensions on August 1, 1931, with Accumulated Earned Credits Supplemented by Proceeds of the $8,000,000 Fund

(4) To Take Over from the United Christian Missionary Society on January 1, 1931, Full Responsibility for Ministerial Relief

(5) To Prosecute the Campaign for the Rest of the $8,000,000 with Increased Vigor

Churches of Christ Are Making History in Defiance of Hard Times!

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